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**THE ASIATIC ORIGIN OF THE OCEANIC
LANGUAGES.**



THE ASIATIC ORIGIN
OF THE
OCEANIC LANGUAGES:

ETYMOLOGICAL DICTIONARY OF THE LANGUAGE OF
EFATE (NEW HEBRIDES)

WITH AN INTRODUCTION.

BY
THE REV. D. MACDONALD,
EFATE, NEW HEBRIDES.

LONDON:
MELVILLE, MULLEN & SLADE,
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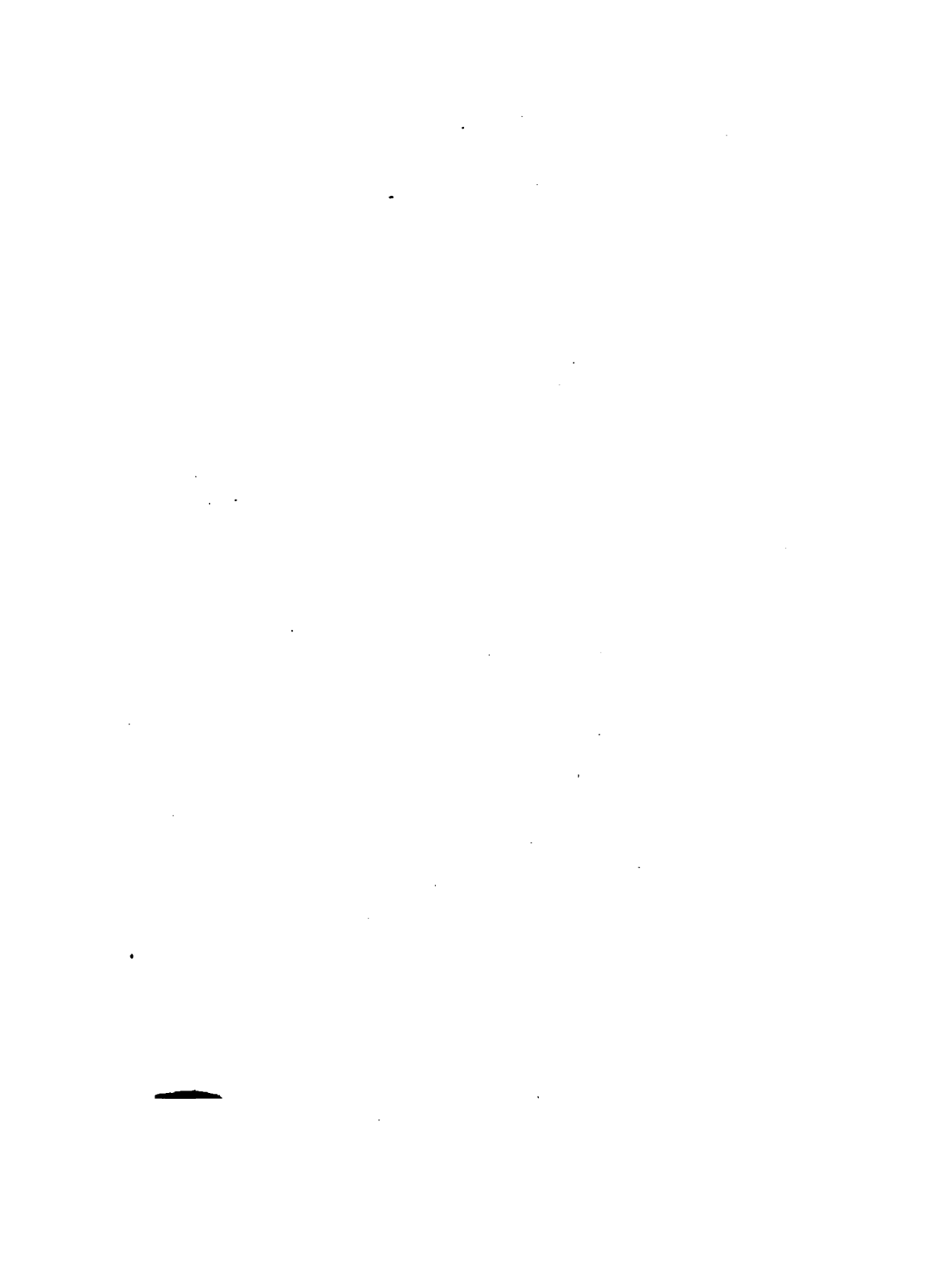
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YRABALI REVOOR RAY

PREFACE.

THE following work gives, in the first place, a Dictionary of the language of Efate, New Hebrides, as accurate as I can make it after upwards of twenty-one years' constant study and use of the language in the performance of my duty as a missionary stationed on the island of Efate. But, as is noted in the introduction, a vast number of derivative words have, for the sake of brevity, not been inserted. In the second place, the dialectical variations of Efatese words are given in a considerable number of instances; the cognate words in other languages of the Oceanic family are usually put within brackets, and are chosen purposely from its four great branches—the Papuan (or “Melanesian”), the Maori-Hawaiian (or “Polynesian”), the Malayan, and the Malagasy (or “Tagalan”). These, which embrace the fundamental elements of Oceanic speech, have been found of great use in determining the radical meaning and original forms of words, and also, it may be remarked, in illustrating the homogeneity of the great insular family, properly called Oceanic, since it extends from Madagascar in the Indian Ocean to Easter Island in the Pacific, from the Hawaiian Islands

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in the North Pacific to New Zealand in the South, and from Sumatra through the Eastern Archipelago and New Guinea to the New Hebrides and Fiji. In the third place, and usually after the bracket, are placed the Asiatic—i.e., the Semitic—words to which all the preceding Oceanic words are traced. Arabia, which borders on Oceania, has always been, and is to this day, the principal home of this, the most important family of Asiatic languages.

For a short Efatese grammar the reader is referred to the work entitled “Three New Hebrides Languages: Efate, Eromanga, Santo;” for short grammars of other New Hebrides languages, to that entitled “South Sea Studies;” and for some general outline of Oceanic grammar, to that entitled “Oceania: Linguistic and Anthropological.” Any remark on a particular point in the present work which differs from any similar remark that I had made in the works just named is to be regarded as correcting it. Even in the present work, as, *e.g.*, in treating of the formative particles, many of the main elements of Oceanic grammar are dealt with; in a work treating of the whole material of a language of a family so extremely analytic as the Oceanic, it could not well be otherwise. While fully convinced of the importance of grammar in comparative philology, I have for many years been equally convinced that, to establish the Asiatic origin of the Oceanic languages, the whole material of one Oceanic language must be dealt with, as in the present work.

The work of Gibbon has been described as the splendid bridge from the old world to the new. The work presented to the public in this little volume is a bridge of an immensely wider span than Gibbon's, connecting two worlds less known than his, and throwing

light, as I believe not otherwise obtainable, on both, especially on the newer—the world, so interesting to modern science, of the existing savage, which can be thoroughly known only through his language. This bridge, indeed, makes no pretension to “splendour,” but, while perhaps more deeply sensible of its imperfections in details than anyone else can be, I trust it will be found to be in all substantial respects well and faithfully built, and durable even to indestructibility. However that may be, it is certain that the building of it has taken more than the twenty years which the building of Gibbon’s took.

I may here explain that, as no Arabic or Ethiopic type are in the establishment where this work is printed, I have been reluctantly obliged to re-write all the Arabic and other Semitic words in Roman characters. For this reason I have not printed at all, as I originally intended, the second part of the Dictionary, or Asiatic-Oceanic. Whether the complete work, with proper type, will appear hereafter will largely depend on the reception accorded to the present volume.

LIST OF ABBREVIATIONS.

a., adjective.
 ad., adverb.
 art., article.
 c., with.
 c. art., with the article.
 cg., cgg., cognate, cognates.
 conj., conjunction.
 cf., compare.
 d., dd., dialect, dialects.
 d. syn. c., dialect synonymous with.
 den., denominative.
 dem., demonstrative.
 der., derivation.
 i.q., the same as.
 inf., infinitive.
 inter., interrogative.
 interj., interjection.
 imp., imperative.
 mid., middle voice.
 n. a., nomen actionis (infinitive).
 n. ag., nomen agentis (active participle).
 n. p., nomen patientis (passive participle).
 nom. suf., nominal suffix.
 num., numeral.
 opp., opposite, opposed.
 part., participle.
 pers. pron., personal pronoun.
 pl., plural.
 pref., preformative.
 prep., preposition.
 prob., probably.
 pron., pronoun.
 ps., passive.

q.v., which see.
 redup., reduplicate.
 s., substantive.
 s.v., under the word (sub voce).
 sing., singular.
 syn., synonymous.
 syn. c., synonymous with.
 t., transitive.
 v., verb.
 v. c., verb causative form.
 v. i., verb intransitive.
 v. r., verb reflexive, or reciprocal.
 v. t., verb transitive.
 verb. suf., verbal suffix.
 voc., vocative.

A., Arabic.
 Amh., Amharic.
 Am., Ambrym.
 An., Aneityum.
 Arm., Aramaic.
 Assy., Assyrian.
 Bu., Bugis.
 Ch., Chaldee.
 E., Ethiopic.
 E. Mai, East Mai.
 Ef., Efate.
 Er., Eromanga.
 Fi., Fiji.
 Fut., Futuna.
 H., Hebrew.
 Ha., Hawaiian.
 Ja., Java.
 Ma., Maori.
 Mg., Malagasy.

Ml., Malekula.
 Ml. A., Malekula Aulua.
 Ml. P., Malekula Pang-kumu.
 Ml. U., Malekula Uripiv.
 Mod. A., Modern Arabic.
 Mod. S., Modern Syriac.
 My., Malay.
 Pa., Paama.
 S., Syriac.
 Sa., Samoan.
 Soc., Socotra.
 T., Tigre.
 Ta., Tanna.
 TaSa., Tongoan Santo.
 Tah., Tahiti.
 To., Tonga.

Ct., Catafago's Dictionary of Mod. A.
 Freytag, Freytag's Arabic Lexicon.
 Ges., Gesenius's Dictionary of Hebrew.
 Nm., Newman's Dictionary of Mod. A.
 St., Stoddart's Grammar of Mod. S.
 After an Arabic verb 1 2, 3, 4, 5, &c., denote its different forms, and 1), 2), 3), &c., its different meanings.
 After a Hebrew verb 1. denotes Piel, Pu Pual, Hi. Hiphil, Ni Niphal.

INTRODUCTION.

THE ALPHABET.—The Ef. alphabet used in this work differs from that used in the Ef. version of the New Testament only in the use of *b* instead of *p*. The letters are *a*, *b* (and *b*), *e*, *f*, *g*, *i*, *k*, *l*, *m*, *n*, *o*, *r*, *s*, *t*, and *u*. The vowels *a*, *e*, *i*, *o*, *u* have the Italian sounds: *i* and *u* are also used sometimes for *y* and *w*, thus *uo* is pronounced *wo*, but *i* is very rarely used for *y*. *B* stands for both *b* and *p*, *f* for *f* and *v*, *g* for *ng* in *sing*, and *k*, *l*, *m*, *n*, *r*, *s*, *t* are sounded as in English. In one dialect of Efatese *h* represents the *s* of the other dialects. In *My*. *d* is nearly the same as *d*, *ch* is like *ch* in *church*, *â* like short *e*, and *g* is hard, as in *give*. In the New Hebrides languages, *Fiji*, and *Samoan*, *g* represents *ng* as in Ef. In *Fi*. *c* represents *th*, and in *Malagasy* *o* stands for *u*. The *Samoan* ' is a click, or half-expressed *k*, and the *Hawaiian* *k* stands for the *t* of the cognate dialects. Ef. *au* sounds like *ow* in *now*, and *ai*, or *ei*, like *i* in *sigh*, or *ei* in *height*. Ef. *b* is sometimes like *bw*, sometimes like *kb*: a more rare variation of *m* is *m*, or *m̃*, like *mw*, or *gm*. The alphabet of the Asiatic group of languages to which the Island group of languages is traced in this work is represented thus:—' (*Elif*), *b*, *g*, *d*, A. *d*, *h*, *w* (*u*, *o*), *z*, *h*, A. *h'*, *t*, A. *t'*, *y* (*i*), *k*, *l*, *m*, *n*, *s*, ' (*'ain*), A. " (*"ain*), *p* (*f*), *s*, A. *s'*, *k*, *r*, *s'*, *th* (*t*), A. *t*. Of these the ' represents a quiescent consonant, or *spiritus lenis*, like the *h* in *hour*; *b*, *b* and sometimes *bh* or *v*; *g*, *g* and *gh*; *d*, *d* and *dh*; *w* (*u*, *o*), *w* and *v*; *h*, a guttural *h*, like *hh*; *t*, a guttural *t*; ' is related to ' and to *h*; *s* represents *ts*; *k*, a guttural *k*, some

times confounded with ' ; s', sh. Of the Arabic letters **d**, **h'**, **t'**, **‘**, and **s'**, **d** is sounded like **th** in **that**, with ; **s'**, somewhat like **th** in this ; and **t'** (an aspirated **t**, or **th**) is sometimes like a strongly-articulated palatal **z** (somewhat like **s**), sometimes like **s'** ; while **h'**, and **‘** are stronger guttural sounds than **h** and **‘**, the former like **ch** in **Scotch loch**. The Arabic **t** is a grammatical ending, and is represented in Arabic by an **h** with two dots over it. In **Mod. A.** only when it is followed by another word is it pronounced **t**, otherwise it is a quiescent **h**. It should be noted that **'** in the middle or at the end of words represents also an omitted letter or vowel sound.

LETTER CHANGES.—The **Ef.** vowels **u** and **o** are frequently interchanged : in many words—as **kori** (**kuri**), **bonoti** (**bunuti**), **loko** (**loku**, **luku**)—it is equally correct to use either **u** or **o**. The vowel **a** is very often pronounced and written **e**, as in **set**, **bet**, the **My. a**. The short sounds of **i** and **e** are practically identical. The diphthongs **ai**, or **ei**, and **au**, are sometimes contracted to **e**, or **i**, and **o**, or **u**. Generally when **w** (**u**) and **y** (**i**) come between two vowels they may be omitted in writing and pronunciation, thus **mauora** (**mawora**) or **mäora**, **uui** (**uwi**) or **üi**, **noai** (**na-uai**, **na-wai**), and **nai**, **ia** (**iya**). The labials **b**, **f**, **m**, are thus often elided, being first changed into **u** (**w**), as in the examples given **mauora** is for **mabora**, **noai** for **na-fai** (**d. ni fai**), and **uui** for **ufi** or **ubi**.

The labials are very frequently interchanged, as **m** to **b** or **f**, and *vice versa*, as **munuti**, **bunuti** ; **mago**, **bago** ; **mai**, **bai**, or **bei**, and **be**. **B** and **f** are constantly interchanged, especially when occurring at the beginning of verbs, thus **ba fano go** **thou**, **i bano** **he went**, **bare**, **redup. barefare** ; and **bano to go**, **nafanoeñ** **the going**. As already noted, **m**, **b**, and **f** are often changed to **w** (**u**), and then elided : at the end of a word preceded by the vowel **a**, they readily become **w** or **u**, thus **baram**, **barab**, **baraf**, **barau** are all **Ef.** forms of the same word ; and in the same position, preceded by *the vowel u*, they are apt to be simply elided, thus **num**, **nuf**, **nubu**,

nu are all Ef. forms of the same word. B and *b* are interchanged, and also *m* and *m* : *b* (like *b*) readily changes into *w* (*u*, *o*), as *botāia*, redup. *botauota*, and *uotauota* (*wotawota*), *naḃotān*, or *nautōn*, *mauota* (*mawota*) or *māota*.

G (ng). This sound in Ef. usually stands for *k* (see generally words beginning with *g* in the Dictionary); more rarely it stands for *n*, as in *finaga* and *rāg* (*rān*), and still more rarely for *m*, as in *sugi* (*sumi*). G (ng) is not one of the original stock of Oceanic consonants.

K. The Ef. *k* is sometimes elided, as in *ālia* for *kali a*, *usi* for *kusi*, *nosoafa* and *soafa* for *nakosoafa*, *nāra* for *nakoro*, *buti* for *bakauti*; sometimes changed to *g* (ng), and sometimes interchanged with *b*, as *bui na* and *kui na*, *bisi na* and *kihi na*, *makus* and *mafi*s (cf. My. *bawa* and *gawa*, &c.)

N. This letter is sometimes elided, as *a* for *ani* or *an*, *ma* for *man*, sometimes interchanged with *g* (ng) q.v., *t*, as *ni ki*, *ti ki*; *s*, *inuma*, *isuma*; *l* and *r*, *nag*, *lag*, *rag*, and *nagusu*, *läusu*.

R. This letter is interchanged with *l*, as *rag* and *lag*; with *t*, as *baki ta* for *baki ra* to them, and very commonly *ta* for *ra* in both the nom. and verb suf. 3 pl; with *s*, as *busi* for *muri*, *gusu na* for *gore na*, and, *s* to *r*, *muri na* for *mesau na*. It is also sometimes elided, as *ēu* for *ēru*, *u* for *ru*. In one d. *r* is often pronounced *tr*, which in others is *nr*, *t*, and *nd*.

L. See *r* and *n*. *L* and *r* in some Oceanic dialects are identical, and *l* is sometimes pronounced somewhat like *d*.

T. See *r* and *l*. This letter is sometimes in Ef. pronounced *ts*, as *tsi ka* for *tika* (also *rika* and *nika*), and is found changed to *s*, as *sa* for *ta*.

S. See *t*, *r*, *n*. In one Ef. d. it is changed to *h*, as *lateha* for *latesa*, &c.

NOTE.—The gutturals *kh*, *hh*, *gh*, in some of the New Hebrides sister dialects, have been lost from the Ef. The Oceanic inter-dialectical letter changes are in general so self-explaining and well

known (My. and Ef. k, Mg. h; Fi. c (*i.e.*, th), Ef. s, &c.) as to require no treatment here.

LETTER CHANGES IN THE ASIATIC LANGUAGES OF WHICH THE ALPHABET IS GIVEN ABOVE.—The sounds represented by ' , h, **h**, **h'**, ' , and " , may have been all distinct from each other in the Semitic mother tongue, but the uniform tendency of the Semitic languages is, as they become developed analytically, to confound them all into one or two. Thus in Assy. ' , h, **h**, ' , and " , all became like ' (*i.e.*, spiritus lenis), and even **h'** became either a mere spiritus lenis or k. So in Ef. these are all a mere ' , or spiritus lenis, except **h**, and **h'**, which are sometimes k.

G, k, and **k** were not only sometimes interchanged with each other, but also with ' , **h** ; and, as above remarked, **k** is sometimes treated in pronunciation as a mere ' , or spiritus lenis. In Ef. they are usually represented by k, and sometimes elided (*i.e.*, spiritus lenis).

The labials b, w, m, p. These were interchanged with each other: b (or v) in Mod. S. has sometimes a sound varying from w to v ; in Assy. m and v are interchanged, in Himyaritic m and b (or v) ; in Assy. m was also sometimes changed to n and ng ; p is either p or f in H., in A. it is f ; b following a in Mod. S. is pronounced o, and f (or p) following a is pronounced au (*i.e.*, ab or av becomes o, af or ap au). Compare the remarks on the Ef. labials above.

N. This letter, especially when the first consonant of a verb, was often dropped. Accordingly in Ef., &c., such verbs are often without the initial n. It was also interchanged with l, m, and y.

R, l. These are interchanged with each other, and with n : they are also sometimes elided ; l is interchanged with d, and r with the sibilants, as with z and s. Compare the Ef. above.

SIBILANTS AND DENTALS.—These were sometimes interchanged with each other ; and see r, l. They were also sometimes elided. See Ef. r, l, t, s, above.

See concluding remarks, infra.

THE ARTICLE.—The forms of the article illustrate some of the foregoing remarks on letter changes. Its common form in Ef. is na, nĩ, n', in Mg. ny, Sa. le, E. Mai. re, Meli and Ma. te. But in Ef. it not only occurs in some words with its consonant elided (A. al, hal, l', H. ha) as a, ẽ, or i, but also as la or l' (or ra), as in lausu, lag (also rag, ran, nag), and lifāru (also rāfālu, libuis), lobu, laso na, lima, and rakum, rarua; as ta, as in tanekabu (and nanekabu, see ate, *infra*), taliga; and as s, as in suma (My. rumah). In such words the article has been prefixed in very early times (in lifāru certainly before the word left Arabia), and has come by later generations to be regarded as a part of the word. By looking up these words in the Dictionary it will be seen that they illustrate more than one of the above noted letter changes. The article is regularly prefixed to the abstract substantive that may be formed from every verb or adjective in the language by the ending an (ana, usually written en, ena) as nakasuana the being strong, strength, from kasua strong, nafamiena the act of eating, food, from bami to eat: in My. the article (or dem. particle) ka is thus used (Mg. ha). This ka or k' occurs in Ef. only as an "unconscious" article, and the former, l', r', or n', occurs in My. only as an unconscious article. Both of these articles were also prefixed to verbal nouns (substantives or adjectives) without the formative ending an, as in kalumi spider, lit. the sweller, or that which swells, kalau spider's web, lit. the woven, or that which is woven, kolofa bent (Fi. kalove), lit. the bent, that which is bent. To a word of this kind—with the unconscious article ka—the causative preformative was attached, and hence baka (see ba, c. pref., and baka, Mg. maha, *infra*). In the same way—to words with the unconscious article n' (ng)—was prefixed the same c. pref. ma (in My. and Mg.), forming man, mana, mang, &c. Thus Mg. be is "great," habe greatness, lit. that which is great, mahabe to make great, but also manabe to make great (na, modern form ny, the article, and also used in the sense of a relative = *ha* = *that which*, &c.) The r in My. bār (ber, be), the reflexive

preformative, is a form of the same article (Fi. ra, forming so called passives like ka) which in Ef. occurs as l', n', and r', &c., and the prefixed bá or be, Mg. mi, Ef. bi, Sa. fe, is the real r. pref. : hence My. bār is equivalent to Mg. miha, the difference being that the former has the art. r, the latter the article ha. The fact that in Mg. maha is the causative and miha the reflexive preformative shows that there is nothing either reflexive or causative in the ha. But of course baka, man, &c., came to be regarded, when their origin was no longer remembered, as simple formatives.

THE PERSONAL PRONOUNS AND NUMERALS.—For these see two papers in the *Journal of the Polynesian Society*, on "The Asiatic Origin of the Oceanic Personal Pronouns" and "Oceanic Numerals" respectively.

THE VERB.—The Semitic verb had two bases, the one that of the perfect, being the "concrete" or participial, the other that of the imperfect (or "future"), with which was connected the imperative and infinitive, being the "abstract" or verbal substantive. In the Oceanic languages the ancient inflexion of the perfect and imperfect has disappeared, its place being supplied by analytic substitutes. The Oceanic verb is really a participle, or verbal substantive used as a participle, and represents, or is, either the ancient participial base, as afa ia, āfa ki, ba, laba or leba, and (passive) būra, tuk or toko, or the ancient infinitive base, as tao, taru (or toro), soko, saki, or a derived participle or infinitive of the ancient verb. The ancient participle (or verbal adjective) had two forms, the active and passive, and was sometimes used as a substantive; the ancient infinitive had numerous forms, each of which could be used either in an active or a passive sense, and was sometimes used as a participle or verbal adjective. Every adjective in Efatese is a verb when used with the verbal pronoun (the analytic substitute for the ancient inflexion of the perfect and imperfect), and every verb is an adjective when used without the verbal pronoun. The following are examples of verbs representing ancient participles and

infinitives:—Active participle, *mita*; passive participle, *mitela*, *barua*, *bāu*; infinitive, *roko* (*loku*, *luku*), *borau*, *mauri* (*moli*). It will be observed that these examples involve both the Semitic modes of inflexion, by internal vowel change and by external addition.

In the Semitic languages the simple verb usually had three radical letters, but a very large number of these were, or became, always pronounced as having only two, and a good many were sometimes so pronounced, as those one of whose three letters was ' , ' , ' , *h*, *h*, *h'*, *k*, *w*, *y*, and (initial) *n*. Generally, but not always, it is the briefest form of the ancient word that is found represented in Efatese. In some instances the three strong radicals of an ancient verb are still found in its Efatese representative, as in *salube*, *sekof*, *serab*, *surut*, *sumat*. The final *n* of an ancient verb is sometimes found elided in Efatese, as in *asua*, and *m*, *b*, or *p* (*f*) vocalized or elided, as already pointed out, as in *nu* (*num*), *nu ē a*, *rā* (or *tā*), *barau* (*barab*), *bolau* (*uolau*), *sau*, *galau*, *balu-sa* (and *balu-saki*).

The "forms" of the Efatese verb, or derivative verb forms, are the causative, having the formative prefixes *ba* (or *ma*), and *baka* and *sa*; the reflexive or reciprocal, having *bi* or *fi*; the reflexive passive, having *ta*; the passive, having *ma* (*mi*, &c.): see the Dictionary for these particles and words beginning with them. Among "forms" of the verb may also be placed the reduplicate forms, as when the whole verb is doubled, as *magamaga*; when the initial syllable is doubled, as *sasabo*; and when the final is doubled, as *tafagka* or *tafakāka* (or *tafak'ka*). Reduplication modifies the meaning of the verb in various ways, expressing intensity or repetition of the act, and sometimes giving a diminutive sense.

THE SUBSTANTIVE.—From every verb, whether simple or derivative, is or may be formed a verbal substantive by adding to it the formative suffix *ana*, or *an* (usually pronounced *ena*, or *en*), and prefixing the article *na* (*ni*, &c.) This formative suffix is common generally to all the Semitic and to all the Oceanic languages, forming *infinitives* or *abstract verbal substantives* denoting the action or

state and various related ideas. In Efatese, when used without the article, this verbal substantive is used in a passive sense as a verbal adjective, thus *bami* to eat, *nafamiena* the eating, the act of eating, eating, food, and *famiena* to be eaten, eatable, for eating, as *nafinaga famiena* food to be eaten, eatable, or for eating. These, to save space, are not given, except in a few instances, in the Dictionary.

A number of Efatese substantives analytically represent the *n. ag.*, or active participle, of the simple form of the Semitic verb, as *kālī*, from *kili a*, *lita*, or *tila*, from *tila ia*, so *sār'*, *lēt*, *lōfa*, *lāga*, *lūma*, *nife*, *ōri*, *sēru*, *siko*, *sīl*, *tūnu*, *sōro*, &c. A number of Efatese verbs become substantives by prefixing the article, as *mitela* broken, *i mitela* it is broken, *namitela* that which is broken, a fragment, *manaki* to remain as a guest, *namanaki* a guest: see above on the article. In the same way, as already observed, some nouns were formed by prefixing *ka*, *k'*; but no new substantives can thus be formed. On the other hand, a new substantive phrase can be similarly formed from every verb in the language by prefixing the particle *te* (for which see the Dictionary), as *te fami* what eats, eater, *te kili* what digs, a digging thing or person. A number of Efatese substantives simply represent, or are, the ancient Semitic substantives, whether primitive, as *fai* or *ai* (water), *āfa* or *āb'* (father), or derivative, as *ātē* (liver), *tua* (leg), *kuli* (skin). A few Efatese verbs become substantives by suffixing *a*, as *namisakia* sickness, *namatakua* fear, *namitiria* a writing, *namaietoa* anger: this *a* represents the ancient abstract ending *H. ah* (for *ath*), *A. at*, *Mod. A. a* (or *ah*).

THE ADJECTIVE ENDINGS.—The first of these to be noticed is *a*, as in *samā*, *koa*, *sulia*, *lebalebā*, *lasoa*, *fitia*, *bulia*, *buria*, *oroa*. This in Assy. is *a* (originally *ai*), *Mod. S. a*, *E. i*, *awi*, *ai*, *A. iyy'*. It was originally pronounced *iya*, or *aya* (Dillmann). Sometimes in Ef. it is *i*, as in *tuai*. Another *a* ending is *na*, or *'na*, as in *barbarutena*, *bibilena*, *telatelana*, *sasana*, *rana*, *rarana*, *oraorana*. This in Assy. is *an'*, or *en'*, *Arm. ana*, *an*, *na*, *A. an'*. These are found in the

Oceanic languages generally. The former, *a*, is exceedingly common in the Maori-Hawaiian languages, and the latter in Malagasy. The so-called passives in Samoan, &c., formed by the ending *a*, are not passives but adjectives: sometimes in Samoan they are actives, and they always seem to be so in Futuna, and they sometimes turn a substantive into an adjective. The Efatese adjective *tunitunia* is formed from *tuni* (*i.e.*, *tu ni, tu, v.*, and *ni, t. prep.*) exactly after the manner of the so-called Maori-Hawaiian passives, which in a vast number of instances suffix the ending *a* to a verb having a transitive preposition. A third *a*. ending is *ak, k*, or *ka*, as in *katak, kanoka* (also syn. *kanoa*), *sikai* (and *sikatika*), Malagasy *isaka, iraika*. This in Assy. is *ak'*, which may be the same as the Mahri ending *k*, which forms adjectives, as *safaik* healed, *taimak* thirsty, *sebak* full, *hark* hot, *heberrek* cold: this ending in Mahri formed also in earlier times verbal substantives.

OTHER ENDINGS.—The ending *t* (or *th*) in the Semitic languages is very common in Malagasy, and pronounced *tra*, which is often changed to *ra*. This occurs in all the Oceanic languages generally as in *bâté, 4*, *My. ampat, Mg. efatra, Sa. (elided) fā*, and also in *Sa. fitu, Mg. fito, 7*; and in *Ef. fuata, barbaruta, lebalebara, fuluara, bulora, sikara*, and (elided) in *bau* head, for *batu* (as the neighbouring dialects prove), also in *batu, bate, buta*. Sometimes the *t*. prepositions are found suffixed to the verb, as if they were a part of it, and have to be carefully distinguished from the formative endings above treated of. In *bau, fitu, lifāru, &c.*, we have also the ancient Semitic ending *u*.

THE TRANSITIVE PREPOSITIONS.—These are simply the prepositions coming immediately after, or suffixed to, the verb, connecting it with its object. The construction is exactly the same as in the Semitic languages, and the prepositions are identical, and occur in all the Oceanic languages, forming a marked feature of them. The verb with its *t. prep.* is construed as one word, and to it is or may be *suffixed the substantive formative ending an, or ana, or the adjective*

ending a, or na. The three most frequently used preps. are bi, or fi, or mi (also ba, fa, ma), li, or ni, or ri (also la, na, ra), and ki (also ka). The two former are the most frequently used in all Semitic languages, and the latter very frequently used in Himyaritic (or Sabaeen) and Amharic. The double t. preps. usually have the latter, as maki, faki, raki, naki, &c., but not always, for there occur also nusi, nus (as in bunusi and banus, My. panas), bisi (as in libisi), noti or nuti (as in honoti, munuti). In the Dictionary the t. prep. (or preps.) is usually given with the verb, see, *e.g.*, under the words sili, v. t., and alialia, and the a which is often suffixed to the prep. is the verbal suffix pronoun, 3 person, see, *e.g.*, under bamau ria (d. bamau sa). The na after many substantives in the Dictionary, see, *e.g.*, under balu, is the nominal suffix pronoun, 3 person. Thus balu na denotes his brother, bamau ria to find him, her, or it, lē-kā see him, le-baia see him, le k'baia see him, li-bisia see him; these are all practically synonymous, but le-kā is lit. look to him, le-baia look upon him, le-k'baia look to—upon him, and li-bisia look upon him (the transitive prep. si being in this case without definite meaning and merely directing more emphatically to the object).

CONCLUDING REMARKS.—Taking the letters of the above-given Asiatic alphabet in their order, and, for the sake of brevity, taking them here only as they occur as the *initial* letters of the words compared in the Dictionary, we may observe the changes these letters have undergone from the time they left South-Western Asia till the present time when they are found in Oceania :—

'. Always found as spiritus lenis, generally dropped, sometimes retained (*i.e.*, its accompanying vowel retained). Number of words large.

b. Nearly always b, rarely m. Number of words large.

g. Nearly always k (or its variant g, *i.e.*, ng), rarely elided. A good number of words.

d. Nearly always t, very rarely r, rarely s, and still more rarely elided. A good many words.

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- d. Always t, except in one instance s (d. h). Very few words.
- h. Always spiritus lenis, and sometimes its accompanying vowel elided. A good many words.
- w (u, o). Always retained only in its accompanying vowel (as a for wa), and sometimes that vowel elided. A good many words.
- z. Always s. A good many words.
- h. Nearly always spiritus lenis, but in a considerable proportion of instances k (or g), and rarely its accompanying vowel elided. Number of words large.
- h'. Generally k (or g), sometimes spiritus lenis, very rarely its accompanying vowel elided. Not very many words.
- t. Generally t, rarely r, l, or n. A good many words.
- t'. Always t. Words very few.
- y (i). Always retained only in its accompanying vowel, and that usually is elided. Not many words.
- k. Generally k (or g), rarely elided. Number of words large.
- l. Nearly always l, rarely r, t, and (see the prep. ni) rarely n or elided. A good many words.
- m. Usually m, often b (or f), very rarely (through w, u) only its accompanying vowel retained. A very large number of words.
- n. Usually elided, n when retained as it sometimes is. Number of words large.
- s. Nearly always s, in one instance t, and in one instance n. Not many words.
- ‘. Always spiritus lenis, and retained only in its accompanying vowel, which is sometimes elided. Number of words large.
- “. Always spiritus lenis, and as preceding letter. A good many words.
- p (f). Generally b, or f, rarely m, *m*, sometimes *b*. Number of words large.
- s. Generally t, or s, oftener the former, sometimes (rarely) r, or l. See *futum*, *busuf*, and *tiu*, *riu*, *tutu*, *lulu*, *luma*, *luba*. Number of words large.

- s'. Generally t, sometimes l, in one instance s, and very rarely r. A good many words.
- k. Nearly always k (or g), rarely spiritus lenis. Number of words large.
- r. Generally r, very often l. Number of words large.
- s'. Nearly always s, rarely t, and more rarely l, in one instance n. Number of words large.
- th, t. Usually t, sometimes n, rarely r, l, or s. A good many words.

Certain words and particles, owing to their very frequent use, undergo greater changes, as the pronouns, numerals, formative particles, and prepositions; thus the Ancient Semitic interrogative and indefinite pron. *ma* (Sabæan *ba*) in Ef. occurs as *ma*, *fa*, and *a*, and the same word, *m'*, used as a preformative in participles and infinitives in the Ancient Semitic, in Ef. occurs as *m'*, *b'*, and *f'*, Mg. *m'*, *f'*, *mp'*, My. *m'*, *b'*, and *p'*; and see the preps. *li* (original form), *ni*, *ri*, *i*, &c., and with *a*, *ani*, *an*, *a*, and *bi*, *fi*, or *mi*, with dem. suffixed *bai* or *bei*. See also, above, the article, and the negative adverb in the Dictionary.

DICTIONARY

OF THE

LANGUAGE OF EFATE

(NEW HEBRIDES).

A]

[ABU

A, verbal pron., I: d. ni, q.v.
A, v., contraction of ani, q.v., to be, or dwell in.

A, prep., contraction of ani, an, q.v.: sometimes e, or i, in, at, to, of. Used prefixed to nouns, as ataku, etaku, or itaku, at the back, behind; and to the suffixed pronoun of the possessive, as agu my, ana his, dialect enea, or inea his, inu my. [The same contraction is found in Mg. ahy my, azy his, and in Sa. ana his. The Mg. a is contracted for any, an, and the Sa. is probably the same particle.]

A, art., or dem., prefixed to certain words, as to some nouns, pronouns, akamus ye, and prepositions, ani of, aki or agi of; and to verbs, nikam, d. agau, that which nips, or grasps. [Fi. a, an article, prefixed also to prepositions, as a nei, a kei, denoting the possessive case as in Efatese. The Fi. a is a form of the article na, and the Efate a, being the same as the Fi., must in that case be a form of the common article na (ni, ne, &c.), q.v. Agi (a gi)

of, in Efate in one dialect is nag or nagi (na gi) of, and akam, ye, in another dialect is nikam ye. The same article is found in Ma. and To. as a. In Fi. and Ef., prefixed to possessive prepositions, it has somewhat of the force of a relative pronoun.] H. ha for hal; A. al, sometimes hal, dem. art., used also sometimes as a relative pronoun prefixed to verbs and prepositions: compare ha, according to F. Muller identical with hal for al, the article, Arm. ha this, as an interjection, lo! H. hē.

A, interj., O! lo! [Ha. a, Tah. a, lo! o!] See under preceding word.

Ab, s., d. voc., father. [Ma. pa, My. pa, pak, Mg. aba.] A. āb, H. āb, Ch. aba, father.

Aba, v. See ofa.

Abab, s., father. [Ma. papa, My. bapa, bapak, Mg. baba.] See āb.

Abu, v., to heal, get well (a sore), d. au, id., d. mau, to get well, recover from sickness. [Sa. mafu, to heal up, Mg. miafa, to recover from sickness.] A. afa, 3, 4, restore to health.

Abu, s., ashes, also afu, au. See following word.

- Abuobu, v. redupl., to be dusty, to fly in the air (dust), also afuafu, id.; naob dust, ashes, lime (ashes of coral), na, art., and ob, noba (nōbwa), s., id., nobanoba, v., to be dusty, become dust, fly in the air (dust), tano afu, tano abu, tano au ashes; libu, v., to be ashy, ash-coloured, dirty, or covered with ashes, as in mourning for the dead, hence malibu, v., to be a mourner thus, especially for a deceased husband or wife, and hence malibu, s., a widow or widower, that is, one so mourning: libu, v., is also found (Bau d.) as lifu, lifu-lifu; mafu, s., a thick vapour like dust; uncleanness (ritual). [Sa. efu, s., efuefu, s., dust, efu, v., to become dust, efu, a., reddish-brown, To. efoo, s., dust, ashes, efooia, a., dusty, covered with ashes, Sa. lefu, a., s., lefulefu, s., ashes, Ma. nehu, s., dust, nehunehu, a., dusky, whakanehu, v., reduce to powder, My. abu, s., Ja. awu, s., dust, ashes, My. dabu, labu, id., kalabu, v., a., ashy, ash-coloured, also klabu, Ja. kluwu, Mg. vovoka, s., dust, ashes, mamavoka, v., to dust, sprinkle with dust, mavo, a., brown, manavo, v., despise, blacken, sully, mavoana, a., unadhesive (applied to mortar), Fi. dravu, s., ashes, dravu-dravua, a., ashy, of the colour of asnes, poor, hence vakadravu-dravua-taka, v., to make poor.]

A. haba (habu), v., rise, float in the air (*dust*), become like dust, *de carbone igne extincto*, die, 4, raise or excite dust, habwat dust, colour of dust, Ct. habut dust, dust mixed with ashes, a thick vapour like dust, Nm. hebwa fine dust, powder, mutahabbi weak in sight.

Abuera, and abura, s., d. for kabuer, q.v.

Āfa (āva), s., father, an afa his father. See āb, d. voc. afa. ✓

Āfa, v., swim (*man*, or *animal*), d. ofa. ✓

Āfā ia, v. t., carry (him, or it), d. ofēa. The first meaning seems not connected with the second, to a European, but a native connects them thus: a man afa natas swims or floats on the sea, the sea afa nata-mole bears or carries the man; so a man afa ki nakasu swims holding a floating stick, but if he gets on to the stick and lets it float him ashore the stick is said to afa ia carry him. The sea or the stick carry him thus, hence afa, v. t., denotes carry a man on one's back, then to carry anything on the back: and as a man so carried clasps with his arms the carrier round the chest the head of an axe is said to afa its handle, and as one carrying a basket on his back holds the string of it over his shoulder, so a man drawing a log by a string thus over his shoulder is said to afa it, and a tug steamer is

said to afa or tow a ship. A dog afa a piece of meat, carrying it off firmly held by its teeth, and a man afa a pipe or a twig, *i.e.*, carries it held by his teeth. A messenger afa, carries, his message, a horse its rider, and a warrior afa, carries, *i.e.*, leads his troop; also a person afa narogitesan bears a disease or infirmity or trouble. (See bāfa.)

✓ Afafa, v. redupl., dd. ofaofa, ofafa. [My. apung, s., a float,ampung, a., buoyant, kambang, v., to float. Sa. opeope, to float, Epi mava, d. mia, to swim; Sa. fafa, v., carry a person on the back, faafafa, s., a burden carried on the back, Mg. baby, a., carried on the back, mibaby, v., to carry on the back (as children and others are carried), Fi. vava, v., to carry on the back, va-ya, to make a bundle, as of sticks, to carry on the back, ps. vai, cf. bai a, fai a, *infra*.] A. 'āma, swim (*man*), go (*camel*), 2, dispose in sheaves or bundles: Nm. float, swim. 'Amata bundle, a float, or raft, for carrying things across water. In this A. word there is the idea of connecting together (as things in a bundle, &c.) Cf. the cognates under bau, mau, &c., *infra*, viz., 'amma, &c. In afaia, carry him, as a floating stick carries a man in the water, or a horse carries him on land, the transitive preposition = bi (afai = 'āma bi) gives the verb its

transitive force, make to swim, to go, *i.e.*, carry.

✓ Āfa ki, v. t., and ofa ki, to bury, ✓
Maka tāfaki, pr. n., name of the person who buried the first men who died in the beginning of the world, according to native story. [Sa. ufi, v., cover, conceal, ps. ufitia, with instrumental particle ufitā'i, ufi, s., a cover, ufi, s., the yam, Efate ui, or uui (pronounced uwi), the yam, Mg. afina, vo'afina is concealed, miafina to conceal oneself, manafina to conceal, to bury, My. buni to conceal, concealed, māmuni to conceal, tārbuni, sambuñi, &c. See bei, *infra*.] A. "āba be concealed, 2 to conceal, to bury, 5 be absent. See cgg. s. v. bei, *infra*. "Ayāb' roots (so called because buried in the ground or covered with earth), Sa. ufi, Ef. uwi, Ja., My. uwi, ubi, Mg. ovy (uvi) yams.

✓ Afaru na, s., d. ofari, wing, wings. ✓
[Ero. evlok, Tidore filafila, Torres Islands perperi, wing, My. mibar, mabur, to fly with wings.] H. 'abar, Hi. to soar, mount upwards in flight, 'eber and 'evrah wing feather (with which birds soar).

✓ Āf ia, v. t., to be near to, d. of ia, A. wahafa to approach, draw near to.

Afin ia, v. t., afan ia, afen ia, also dd.

✓ Afis ia, and afit ia, to put or carry under the arm or arms, held between the arm and the side; to cover with its wings, as a bird its young, clasping

between the wing and the side, and afini na, s., armpit, axilla, and d. afili na, id., also the groin. [My. kâpet, mângâpet, carry under the arm, Sa. afisi, carry under the arm.] A. 'Tbit', pl., âbat' armpit, axilla. abt, 5, place, or carry under the arm. 'ibat' what is put under the arm, anything put or clasped to the side.

✓ Afiti, s., a slave. This word occurs with the article as nâfiti. [My. beta, Ja. patik, a slave.] H. 'ebed, Ch. 'abad, a slave. See bati, v.

Åfo, s. See foga.

Afuafu. See abuobu.

✓ Agau, d. nikam, s., a, or ni, art., and kam, or gau, nippers, tongs: from the verb kamu, q.v. [Fi. ai qamu, id., My. angkub forceps, nippers, pin-cers.] See kamu, kamut.

✓ Aga (anga), for anka, art., a., and prep. ka, literally that or the to, or that which to; a particle prefixed to the nom. suf. pron., forming a poss. pron. Without the art. it is pronounced ka, q.v. See kagu, &c., for meaning.

Agana, poss. pron., 3 sing.; aga, na. See kana, kakana, kanana, and for meaning and use see under kiana.

Agama, poss. pron., 2 sing.; aga, ma. See kama.

Agagu, poss. pron., 1 sing.; aga, gu. See kagu.

Aggami, poss. pron., 1 pl., excl.; aga, gami. Kagamî.

Agagita, poss. pron., 1 pl., incl.; aga, gita. Kagita.

Agamu, poss. pron., 2 pl.; aga, mu. Kamu.

Agara, poss. pron., 3 pl.; aga, ra. Kara.

Agam, pron., 2 pl., you, ye; dd. igam, nigami, nigkam (gk for g), akam, egū, art., a, or i, e, or ni, and the pers. pron. 2 pers. pl. kam, gam, gami, which in one dialect, without the art., is kumu, in another is kami, q.v.

Åg, pron., 2 sing., you, thou; dd. nāgo, nēgo; a, or na, ni, ne, art., and g. go (for k, ko). See k, ko, ku, ki.

✓ Agi, or aki, particle consisting of the art. a, and prep. gi (for ki, q.v.) to, of; dd. nig', nag', nigi or nigki (ng for g), in which the art. is na or ni. Agi is often equivalent to ani, q.v., but not always: ani or ini sometimes means "of" nearly in the sense of "from," as rarua ini sē? a canoe of (from) what place? which cannot be expressed by rarua agi sē? See the preps. ki and ni. Agi is often equivalent to the simple prep. gi, or ki, but sometimes it means the, the (thing), that which of, the art. having the force of a relative pronoun.

✓ Ågiēgi, s., c. art. nagiegi, the air, breeze: lagi.

Aginago, poss. pron., 2 sing., thy, of thee; agi, nago.

Aginai, poss. pron., 3 sing., his, her, of him; agi, nai.

Aginami, poss. pron., 1 pl. excl., our and theirs, of us and them; agi, nami.

- Aginara, poss. pron., 3 pl., their, of them; *agi, nara.*
- Aginau, poss. pron., 1 sing., my, of me; *agi, nau.*
- Agita, poss. pron., a, prep., and nom. suf. gita; a, gita. [Sa. a tatou, Mg. antsika.]
- Ago, pron., 2 sing., you, thou; *ag, nāgo.*
- Agu, poss. pron., 1 sing., my; a, gu. [Sa. a'u, Ma. aku, Mg. ahy, my.]
- Agumu, poss. pron., 2 pl., your; *agi, kumu.*
- Aheka, d., tasila, d. tasiga; sila ia.
- ✓ Ais, or eis, ad., here, d. ieta; a, or e, or i, prep., and is, see sa, se, s, this, here; d. esas, q.v. [Mg. aty, ety, ato eto, Ta. yesa. My., without prep., sini, sika, and with preps. di and ka, disini, kasini.]
- H. zeh, without prep., here, properly this, Ef. se, this, here, E. zēya here. Also H. bazeh, E. bazya, c. prep. ba, with which is to be compared Ha. ma in manei here, and also generally. The prep. a, e, or i was also similarly used. See examples of this under the word *igin, infra.*
- ✓ Ai, s., c. art. nai, water, d. for nifai, q.v.
- ✓ Alme, s., c. art. naime, a stream: preceding word, and me, q.v.
- ✓ Aka, a., d. koa, and koakoa, a., stringy, fibrous, as a yam when cooked (bad to eat); *akoa na*, or *ako ana*, root, its root, lit. and fig.; *aka*, a relative, family connection (considered as root or off-shoot

from), *aka na*, d. *ek, eka na*; in one place *ek* or *eka* denotes great grandfather, and great grandmother (which in another place is denoted by *tai la*, or *tai, q.v.*), in another place *aka* denotes mother (used by a child addressing its mother), d. *iak* (i, art.), *mama*; *aka na*, or *uaka na* (*waka na*) fissure, inside of fissure, as of the mouth, of a canoe (hold), of a bag or basket, or of anything; *kaka naniu* the fibrous substance like coarse cloth that grows round the top of the stem of the cocoanut tree (*naniu*); *makaka*, to be ragged or fissured, as cloth; *mako*, or *maka*, offspring, in pr. nn. as *mako naru*, &c.; *taumako*, the wild yam growing on the hills, so called because *koa* or fibrous. *Koa* has the a. ending a. [To. *aca*, Fi. *waka*, My. *akar*, Mg. *faka*, root, Ma. long and thin roots, *akaaka* fibrous roots, *kaka* a fibre or hair, a garment, a kind of net, Ha. *aa niu* = Ef. *kaka naniu*, also roots (small), offspring, a pocket, a bag, a coarse kind of cloth, Sa. *aa* fibres of a root, family connection. Mg. *kaky, ikaky* (i art., cf. Ef. *aka, iak*) father, papa, Tah. *aa* root, sieve, &c., *aaa* the stringy substance in any kind of food or vegetable, native cloth that is not well worked.]

A. 'akka, n.a. 'akak, to be split, fissured, 'akko, a fissure, 'akikat' a bag (*pera viatoria*, Ha. *aa*), also like 'akiko and 'ikkat', hairs of a foetus;

'awako, small shoots sprouting from the upper part of a palm, 'ikkano. shoots sprouting from the roots of palms and vines, 'akka, 4, to send forth such shoots from the roots (*palms or vines*), cf. Mg. faka root, caus. verb mamaka to send forth roots, and My. akar roots of a plant, scandent plant, parts of a plant that climb.

Akam, d.; a, art., and kam, you; pers. pron., 2 pl. See kumu.

Akamus, preceding word, with dem. s suffixed, as it is in E. to pers. prons.

Akē, interj. See ako, ako ri. [Mg. akay!] A, interj., and ke, q.v.

Akē ri, interj., akē or aki and ri, as in ako ri.

Aki, prep., i.q., agi, q.v.

Akit, d., pron., 1 pl., incl., we and you. [My. kita, Tag. kita, Fut. akitea, An. akaija.] See nininta.

— Akoa na, or ako ana, s., root. See aka.

Ako, interj. For ri, dem. particle, used also as an expletive, and la, ad., see these words.

Ako ri la, interj.

— Ako ri, interj. Ako expresses surprise, wonder, admiration, also mourning, commiseration. A, interj., and ko, q.v.

— Al, d., syn. with elo, d. āli, the sun. See ali.

Alat ia, v. t. (and let, q.v.) to press together, nip as with scissors, or with the teeth, press between two things drawn together, to press, urge, persist, th, to grasp.

The final consonant is often dropped;

Ala, s., c. art. nāla, a basket or purse the edges of whose mouth can be closed by being drawn or pressed together, women's carrying basket;

Alati, s., scissors, nippers, clip-pers;

Alaterabati, also alati bati ore, to gnash the teeth, lit., press the teeth together creaking. See bati and ore;

Ala goro ki, v. t., press, urge. — See goro;

Alāla, a., compressing. [Mg. lasitra, mandasitra to pinch.] H. Lahas to press, squeeze, 'alas to urge, S. 'elas coegit, arctavit, A. lallis' angustus, arctus (drawn, pressed together).

Alalu, i.q. elalo, q.v. See alo na.

Alau, s.; a, prep., and lau, sea; — also elau, d. elā, the sea, on the sea, seawards. [Malo a lau, Epi lau, My. laut, Ja. lahut, lot, Tag. dagat, Marshall Islands lojet, the sea, My. lauti, v., and malaut, v., to put to sea, be at sea in a boat or ship.] A. logg', and loggat', or lojjat', middle and depth of the sea, ocean, lajja, or lagga, 8, the sea was wide and deep, or such a sea was sailed over, 2, he entered the vast and deep sea.

Alekabu, c. art., talekabu, d. for arekabu.

Ali, s., c. art., nāli, leaf, leaves: — ulua.

Ali, s., day (d. ali sun, d. ali

light, see *lina*). *Sera ali*, every day, *toko ali*, stay at home during the day, not going to work. Usually this word is doubled, as

✓ *Aliati*, s., day (for *aliali*). [*An. adiat*]. And

✓ *Aliati*, v., to day, to dawn, to lighten as the dawn. See *al*, *alo*, *elo*, the sun, also *meta ni al*, *meta ni elo*, the sun, lit., eye, i.e., source of day or light. [*Mg. andro*, *Malo alo*, *My. ari*, *hari*, *Sa. la*, *Ma. ra*, day; *Sa. la*, *Ma. ra*, *My. mata-ari*, *Mg. maso-andro*, the sun.] *A. nahār*, daylight, day (from sunrise to sunset), *H. nharah*, light, daylight, *S. nhār*, *A. nāra*, to shine, be light, 2, to dawn, lighten as the dawn.

✓ *Al ia*, v. t., for *gal ia*, or *kal ia*, q.v.

✓ *Ali*, and *alia*, s., place, part, *alian*, its place or part, d. male n, or mile n; *luān*, that place, there, for *alia uan*, *li bān*, d. lo bōn, there (li for *alia*); *mala*, and *malo*, a place, a part, *malo*, time, i.e., a part of time, as *malo ni aliati* a part of the day, *malo uan*, that time, or that place, *malo*, trunk of the body, or of a tree, *mala malala*, an open place or plain, also the village dancing and public worship ground, *mal-mal*, redup., a small place or part; *mālu*, *malumalu*, to be bare, clear, as a piece of ground, to be bare, devoid of hair, as the face, *malamala* naked. [*Fi. mala* a part, *Sa. malae* the open space where

public meetings are held, *Tah. marae* the sacred place formerly used for worship, *marae*, a., cleared, as a garden, or a place of worship, *Ma. marae* enclosed space in front of a house, a yard, *maramara*, a small piece.] *A. 'ariya* to be naked, *'arā*, *'arā*, *'arat*, an open place, tract, part, *mo'rai*, and *mo'rat*, naked part of the body not covered with clothing, *H. 'arah* to be naked, *'arah* a naked or bare place, *ma'ar* a naked space, void space, *ma'arah* a naked place, i.e., a plain or field devoid of trees, *A. mo'arrai*, naked, bare.

✓ *Aliali*, v. i. (doubled), to delay, be slow, and *taliali*, id., intensive. [*Of. Ha. alia*, v., to wait.] *A. āla* (*alu*), and, 2, *alla*, and, 5, to delay, be slow.

✓ *Alialia*, v. i., or a., insane, to be insane; connected with this is *ululia* inspired, possessed, or entered by a deity (*natemate*) or demon, and, therefore, as a matter of course, out of one's senses. *Alialia* is not used in some places where *ululia* (for *uluululia*) is used in both senses; this latter word is also pronounced *lululia*, and *lulia*. It is a reduplicate and has the a. ending *ia*, and literally means entered (i.e., by a spirit), possessed. [*Sa. uluitino* enter the body, possess (as by an *aitu*), *ulu* to enter, and *tino* body, *Ha. uluia* and *uluhia* to be inspired, possessed by a spirit, *ulu* to have spiritual possession,

god or had, ulala insane, out of one's senses, Tah. uru to be inspired, uruhia inspired. This last word corresponds to Ha. ulufia, which simply means entered, being the passive of ulu to enter. Tah. taura a pretended prophet or someone inspired by some god or goddess. Corresponding to Ha. ulu to enter is Mg. iditra to enter, and with this latter is connected the reduplicate ad-ala insane, senseless, a lunatic, a fool (cf. Ha. ulala). Ef. lala an idiot, senseless person, fool, may belong here also, and cf. Fi. lialia foolish, crazy, an idiot.] Ch. 'alal to enter, S., id., 'al he entered, imp., 'ul enter, A. 'alla he entered.

NOTE.—The A. is followed by prep. fi, the S. by b and also l (A. li): the first of these preps. is used in Mg. (amy), as in Jno. xlii. 27, Satan niditra aminy, entered into him; and the second (any, sometimes contracted to an and a), as in Lu. xxii. 3, and often: in Sa. we have the first in the fi of ulufia, hi of Ha. uluhia, and the second in the i of ulu-i-tino and of Ha. uluia. This is the verb constantly used in S., Mg., and Sa., to denote the entering into a man of a spirit. The Ef. and Fi. use another and synonymous verb, Ef. sili to enter, Fi. curu, id., which is used also in A. to express this idea, and the first of the above preps. is sometimes used in all three languages, as in Lu. xxii.

3, Ef. sili-fi, Fi. curu-mi, A. fi: for the A. verb corresponding to sili, curu, see sili, *infra*. In the three languages both verb and prep. exactly correspond, and express (that Satan) entered into (Judas).

Alo, s., d., the sun. See ali.

Alo-fi a, v., wave (with a circular and rolling motion) to him, beckon to by so waving the hand, or a branch of a tree; alo, and prep. fi: bialo, v. r., wave often, or wave to each other, alo-alo wave repeatedly, tālo go round, avoid, turn round, taloalo keep going round (as on a zigzag or crooked path), turn round. See next word.

Alo n, or alu n, s., belly, abdomen, the front, before, d. al' naru na, belly, i.e., palm (or front) of his hand; reduplicate lalo n, or lalu n, id., elalo, before (e prep., and lalo front), d. elol, in the belly, inside, an enclosure, d. lōga. [Fi. yalova, Ml. P. oruvi, Ml. U. oluve, TaSa. lobe or love, Malo alovi, to beckon, To. taloo to beckon, Sa. alo to fan, talo to fan, to beckon, to wave a piece of *tutuga* over the dead, begging him to take calamities and diseases with him, alofi to sit in a circle, alofilima palm of hand (i.e., front or belly of hand), Sa. alo belly, under side, Ma. aro face, front, Ha. alo belly, face, Ma. arohi to look for, arohirohi to turn round and round, Ha. aloalo to turn this way and that, alo

to elude, to oppose (face, front), to swim (wave hands), double (as a cape, *i.e.*, go round).] H. 'ul belly, abdomen, so called from its roundness, A. alo: the root is 'ul, and 'il, not used as a verb in H., and its primary notion is to roll, turn round, as is seen in its (derivatives and) cognates, as H. hul, gil, galal, 'agal, &c., and A. alla (awl, &c.) The meaning of Ef. elalo in front, before (e = in) is secondary, the radical meaning being in the belly, inside, and it is as opposed to etaku (e taku) behind, at the back (taku radically denoting back, as na taku natamole a man's back), that it has the former meaning. It should be noted that Gesenius points out that a secondary meaning of the root 'ul is to be strong, powerful, whence, el, strong, God; and that thence arises a third notion, that of pre-eminence (A. awila to go before, precede), whence H. 'ulam prop. *front*, then *vestibule*.

Al' (naru) (for alo naru), d., palm (belly) of the hand. [Ml. P. aro, Malo lolo.]

Alo ana, or aloa na, s., maternal uncle; vocative (reduplicate) lolo (cf. abab, mama). [In Ef. dd. syn. auaua, bau. Malo taura (ta art.), maternal uncle.] A. h'alo maternal uncle. See next word.

Aloara, a.; alo, and a. ending ara or ra; and

Aloaloara, a., redupl., spotted,

marked. [Sa. ilaila, a., spotted, marked, ila, s., a mother's mark, a mark in the skin, To. ila a mole or mark in the skin.] A. h'alo, pl. h'ilān, mole or mark in the skin, ah'yalo, a., having such marks in the skin, spotted, marked.

Alo-fi a, v., rub on (to) it; alo, v., and prep. fi. See loa, and lo-fi a. A. halā, halū, or halō, rub, smear.

Ālikas, s., c. art. nālikas, for na uli na kasu, leaf or leaves of trees. See uli, and kasu.

Ālsēr, s., c. art. nālsēr, dried or withered cocoanut leaves, so called because jagged: from nal for na uli, leaves, and sere, jagged.

Alu na, s., for alo na, q.v.

Āma, poss. pron., 2 sing., thy: a prep., and nom. suf. ma. [Sa. au, Mg. anao, thy.]

Amau, a., true: in loamau, q.v., lo a thing, and amau, also mau, mori, mauri, true. H. aman. See mau.

Amos ia, v., to carry on the shoulder, to bear, to carry. Often the final s is dropped; hence

Amo, v., to carry, to put a load on the shoulder; and

Amo-taki, d., id.; and

Amo-rua, am'rua (rua two), to carry two (burdens), one on each end of a stick (as a Chinaman carries two baskets); the word also occurs in tak'amo, d. takiamo to carry a burden on only one end of such a stick; and

Amoamo, c. art. namoamo, s., a burden, lit., that which is carried. [Sa. amo, v., to carry on the shoulders, amoga, s., a burden, Ha. amo, to carry a burden on the shoulder, to carry.] H. 'amas, bear, carry, especially lift up a load and put it on a beast.

Amo, s., c. art. namo na, the lungs, but also

Am' kanoa, the heart, and

Am' insat, the lungs (see kanoa, insat); and

Am' molu, the spleen. [Fut. ama, Sa. mama, the lungs, To. mama, id., Ha. akemama, the lungs, from ake liver, and mama. In To., Sa., Fut., and Ha., mama (a reduplicate) means light, to be light (opp. of heavy), but this is not the stem to which the word mama denoting the lungs belongs, and does not occur at all in Ef., though the Ef. amo is manifestly the same as Fut. ama, and Sa. (reduplicate) mama, the lungs. For analogues of akemama see under the word ate, the liver.* In Ef. uateam', q.v., the kidneys, is ua ate am', lit., fruit of the liver (or inside) of the belly (am', the belly): uateau (d. uateaf) is d. for uateam', and balau, q.v. (for balam'), the common Ef. for inside, is lit. the hollow of the am' (amo), i.e., belly. See following—

Amo, s., c. art. namo, the soft forming kernel of a young cocoanut: so called like the *internal parts of man or ani-*

mal from the softness and smoothness:

Amoamo, v. i., a., reduplicate, to be soft and smooth, as the forming kernel of a young cocoanut, or the intestines or viscera, or any smooth or polished surface: d. momoa. [Sa. mama, a., clean (i.e., smooth), Tah. clean, not soiled or polluted, To. and Ma. ma clean, white.] A. ma'y, pl. am'a. intestine; also, a level place between two rugged places (Ef. na momo, or na amo'mo, a smooth and level place between the rocks in a reef), ma'a, 4, to have dates ripe or ripening (*a palm*), ma'w' dates on the tree, ripe or growing ripe, ma'i soft, smooth (*of food*), ma'y' softness of skin, H. me'h only in pl. me'im or m'ey intestines, the belly, then the bosom, heart: cg. is A. maha to gleam with whiteness, to gild, whence mahw' new soft dates. Gesenius gives the radical meaning as "flowing down softness," see H. ma'ah.

Amo'mo, or am'mo, c. art. namomo, or nam'mo; see a. preceding word: d. momo.

Amori. See mori.

Amos ia, v. t., to rub, to rub in order to make smooth: mos ia, mus ia. A. wamasa to rub (a thing), to rub (a thing) that it may be smooth.

Amu, poss. pron., 2 pl., your: a, prep., and nom. suf. mu.

Ana, form of pers. pron., 3 sing., he, she, preserved in aneana: other forms nai, enea (inia), gā (nga).

Ana, poss. pron., 3 sing., his, her, its: a, prep., and na, nom. suf. [Sa ana, id., Mg. azy, has the same prep. a, but prefixed to the separate pron. like Ef. anai, d. inea, his, her, its.]

Anagagu, anagama, anagana, anagagita, anagami, anagamu, anagara (or anagata), poss. prons., syn. c. agagu, agama, &c., q.v.

Anaga, in these words, is the same as aga, in agagu, and anaga is related to aga as nagi or nig to agi, that is, the prefix to the prep. ga (or gi) is the art. with or without its n.

Anai, poss. pron., 3 sing., his, her, its: a, prep., and nai.

Anāna, poss. pron., 3 sing., his, her, its, d. for aneana, q.v.

Anēana, poss. pron., 3 sing., of him, his, her, its: anē or anī, q.v., prep., and ana, a form of the pers. pron., 3 sing.

Anekabu, c. art. nanekabu, d. for arekabu.

Anekama, c. art. nanekama, d. for arekabu.

Anekabu, c. art. tanekabu, d. for arekabu.

Anēna, d. for aneana.

Anēra, for anēara, often pronounced anēta, anēata, d. arē-ara, poss. pron., 3 pl., of them, their; prep. anī, and ara, pers. pron., 3 pl.

Anēta, d. for anēra.

Anī, prep., particle consisting of the art. a and prep. nī, q.v., and often used for the simple prep. ni, of, belonging to (genitive prep.), for (dative, rare, *this is usually expressed by*

magi, nag', or nig', q.v.): generally synonymous with agi, q.v. for a difference. Sometimes pronounced inī (enī), and contracted to a, in, i, or e, and having among other meanings that of "in" (cf. the contraction in English of *i* for *in*, as "i' the forest," for "in the forest"), or "at," or "on," as etaku or itaku behind (at the back), elau or alau on the sea, also to the sea, seawards, as ba ki elau, go seawards, or to the sea, ki e being two preps. of similar meaning, the one strengthening the other (cf. My. akan, Mg. ho any, ho a).

Anigami; d. syn. c. aginami; poss. pron. 1 pl. excl., of us—them (of us and them): anī, prep., and gami (for nami), pers. pron. 1 pl. excl. See nami, kinami.

Anigita; d. aninita, q.v.; poss. pron. 1 pl. incl., of us—you (of us and you): ani prep., and gita (for nita). See ninita, nita.

Animu; d., syn. c. agumu; poss. pron. 2 pl., of you, your: a, prep., and nimu (for nikamu), d. nikam, pers. pron. 2 pl.

Aninita, d. obsolete, syn. c. anigita: ani prep., and nita, pers. pron. 1 pl. incl. See ninita, nita.

Anī, v., usually pronounced enī, d. onī, contracted to an, en, a, o; c. preformative m' or ma, it is mān, mā, bān (and mbān), bā, dd. bon, bēn, bao, baon, maon; to abide, to be, as i

ani or i an suma he abides or is at home (in the house), i man or i ma tafa he is on the hill, i man or i ma rarua it is in the ship or canoe, i ma or i an til ia, bat ia, he abides (continues) or is telling it, doing it.

NOTE 1. — The verb an may be thus used before any verb, like toko (contracted to) to sit, dwell, be, with which it is nearly synonymous. But an tano *lies* or *is* on the ground, toko tano, or to atano *sits* on the ground, tu tano *stands* on the ground. Both tu and toko are used before other verbs like an, and toko til ia, tu til ia, like an til ia, denote to abide, continue, or be telling it. Another verb, tau, q.v., is used in the same way before other verbs, as i tau til ia, bat ia, he abides, or is constantly, habitually, or addictedly, or repeatedly, telling, doing it. These verbs thus used before other verbs are auxiliaries, not of tense, but of "form," expressing continuance, intensity, repetition; and as in the English phrases "I do say it," "I must say it" (where *say* is the simple infinitive after the auxiliaries *do* and *must*), the verb immediately following them is the infinitive.

NOTE 2. — The preformative m', ma' (mē, mī) is used with toko, tu, and tau, as well as with ani, an, as matoko (or mato), dd. *batoko, fatoko (vatoko), matu,*

batu, fatu (vatu), mītau or mētau: with this preformative these verbs have much the same meaning as without it; they have the same meaning with the added idea of continuance or intensity. [Mg. monina dwell, reside, inhabit, onenana, fonenana (adwelling), mponina (dweller).] A., 4) "aniya, to dwell, abide, 8) to be, ma'na' dwelling, cf. H. 'un to rest, to dwell, ma'on a dwelling.

Ani na, c. art. nani na, s., child, son or daughter, dd. ati, atu. [My. anak, Mg. anaka, id., My. kanak (see kanao, kano, *infra*), Mg. zanaka, id., c. arts. k' and z'.] A. wald', walad', walid', E. waldē, Amh. wandē, T. wadē, H. yalid, one born, child, son, from the verb H. yalad, A. walada, to bring forth, bear (*a mother*), to beget (*a father*), A. walid', parent, genitor, father, walida' mother, genitrix (Nm. wēlid, wēlida, Ct. walidah). My. bāranak (Makassar, ma-ana), to bear a child, bring forth any offspring, have children, be a parent, Sa. fānau (cf. A., 4) to bring forth, fananau, fanafanau, fanaua (ps.), fānau, s., offspring, children, fanauga, s., offspring, child-bearing.

NOTE. — The word ani, or ati, atu, son or daughter, probably represents an original mascu line (and so that denoting father, A. walid, Ml. and Santo tata, voc., reduplicate, Santo d. tai, Mg. ray), but the word

belonging to this stem denoting mother, the ancient feminine (wêlida, walidah). This is in Ef. d. raite na, or reita na mother, d. ere na (for era na), Ta. iti, d. rih, Am. rahi, An. risi, Ml. risi, d. are, Epi d. la, Pa. lati, Fila lēta, Celebes leyto: Ef. voc. tete (cf. abab, or mama) a reduplicate; also belong here Ef. atene na grandmother, and d. atia na, id., the vocative of which, a reduplicate, is tata. In one dialect atia means also grandfather. In Epi mother, in one d. la, in another is kaine, i.e., ka art., and ine (for ina) mother, and this latter is the prevailing form of this word in the Malay Archipelago (see Wallace's list), Amboyna, Ceram, &c., ina, Mg. reny and ineny (reduplicate, voc. Ta. d. nana), Sa. tina; the Sa. tina is t' art., and ina, Fut. jina, Aniwa nana, Epi d., without art. ani, Mg. reny Celebes undo, Bu. indok, ina, My. ind-u, J. id-ung; also Ysabel ido, San Cristoval ina, Motu tina, Mare nene, Duke of York na.

Ānoī, or ānuī, s., c. art. nānoī, or nānuī, vir, husband, male: m has been elided from the beginning of this word as in noai, d. nai, d. nifai (nivai), q.v., water; d. māne (mwāne), ma'an (mo'an), male. See mane.

Anu, d., pers. pron. 1 sing., I. See kinau.

Ānu na, s. c. art., nanu na, his,

her, its shadow, i bi ān' fūr it is: an empty appearance, mere shadow (worthless). [Epi ununo, Malo unu, Ml. d. nunu, id.] And

Ān', s., a rope, c. art. nān'. These two meanings are also found in the A. A. 'anna, n. a. 'annu, 'ananu, 'ununu to present itself, to appear, 2, to hold with a rein; 'ānu a long rope, 'ananu and 'inanu ad-paritio rei, 'ananu clouds, H. 'anan a cloud.

NOTE.—The radical meaning of H. anan is to cover, and cognate are kanan and ganan; A. janna, or ganna, to cover, to be dark (of the night), to be possessed by a demon and insane, jinnu, or ginnu, darkness of night, also demons, spirits, or every kind of them (this is the *jin* of the "Arabian Nights"), hin a kind of demons, ginnyyu a demon or spirit, ganunu genii. In Ef., d., unu ghost, d. inini spirit, soul, Ml. P. oni, noni n, his soul, or his shadow, Epi d. anunu soul or spirit, Epi (Baki) unu, c. art. niunu soul or spirit, ununo shadow; and Ml. oni, Malo unu, one's likeness in water or in a looking glass. Ef. ate, q.v., denotes the soul, a spirit, one's shadow, and one's likeness in water or in a looking-glass.

Ao (or au), v., d., to bark (as a dog). See bakau. [Sa. ou, id.]

Āo, ad., yes. [Ma. au.] See āu.

between the wing and the side, and afini na, s., armpit, axilla, and d. afli na, id., also the groin. [My. kâpet, mângâpet, carry under the arm, Sa. afisi, carry under the arm.] A. 'Ibit', pl., âbat' armpit, axilla. abt, 5, place, or carry under the arm, 'ibat' what is put under the arm, anything put or clasped to the side.

✓ Afiti, s., a slave. This word occurs with the article as nâfiti. [My. beta, Ja. patik, a slave.] H. 'ebed, Ch. 'abad, a slave. See bati, v.

✓ Afo, s. See foga.

Afuafu. See abuobu.

✓ Agau, d. nikam, s., a, or ni, art., and kam, or gau, nippers, tongs: from the verb kamu, q.v. [Fi. ai qamu, id., My. angkub forceps, nippers, pin-cers.] See kamu, kamut.

✓ Aga (anga), for anka, art., a., and prep. ka, literally that or the to, or that which to; a particle prefixed to the nom. suf. pron., forming a poss. pron. Without the art. it is pronounced ka, q.v. See kagu, &c., for meaning.

Agana, poss. pron., 3 sing.; aga, na. See kana, kakana, kanana, and for meaning and use see under kiana.

Agama, poss. pron., 2 sing.; aga, ma. See kama.

Agagu, poss. pron., 1 sing.; aga, gu. See kagu.

Aggami, poss. pron., 1 pl., excl.; aga, gami. Kagami.

Agagita, poss. pron., 1 pl., incl.; *aga, gita. Kagita.*

Agamu, poss. pron., 2 pl.; aga, mu. Kamu.

Agara, poss. pron., 3 pl.; aga, ra. Kara.

Agam, pron., 2 pl., you, ye; dd. igam, nigami, nigkam (gk for g), akam, egū, art., a, or i, e, or ni, and the pers. pron. 2 pers. pl. kam, gam, gami, which in one dialect, without the art., is kumu, in another is kami, q.v.

✓ Ag, pron., 2 sing., you, thou; dd. nāgo, nigo, nēgo; a, or na, ni, ne, art., and g. go (for k, ko). See k, ko, ku, ki.

✓ Agi, or aki, particle consisting of the art. a, and prep. gi (for ki, q.v.) to, of; dd. nig', nag', nigi or nigki (ng for g), in which the art. is na or ni. Agi is often equivalent to ani, q.v., but not always: ani or ini sometimes means "of" nearly in the sense of "from." as rarua ini sē? a canoe of (from) what place? which cannot be expressed by rarua agi sē? See the preps. ki and ni. Agi is often equivalent to the simple prep. gi, or ki, but sometimes it means the, the (thing), that which of, the art. having the force of a relative pronoun.

✓ Agiēgi, s., c. art. nagiegi, the air, breeze: lagi.

Aginago, poss. pron., 2 sing., thy, of thee; agi, nago.

Aginai, poss. pron., 3 sing., his, her, of him; agi, nai.

Aginami, poss. pron., 1 pl. excl., our and theirs, of us and them; agi, nami.

- *Aginara, poss. pron., 3 pl., their, of them; agi, nara.
 Aginau, poss. pron., 1 sing., my, of me; agi, nau.
 Agita, poss. pron., a, prep., and nom. suf. gita; a, gita. [Sa. a tatou, Mg. antsika.]
 Ago, pron., 2 sing., you, thou; ag, nāgo.
 Agu, poss. pron., 1 sing., my; a, gu. [Sa. a'u, Ma. aku, Mg. ahy, my.]
 Agumu, poss. pron., 2 pl., your; agi, kumu.
 Aheka, d., tasila, d. tasiga; sila ia.
 Ais, or eis, ad., here, d. ieta; a, or e, or i, prep., and is, see sa, se, s, this, here; d. esas, q.v. [Mg. aty, ety, ato eto, Ta. yesa. My., without prep., sini, sika, and with preps. di and ka, disini, kasini.]
 H. zeh, without prep., here, properly this, Ef. se, this, here, E. zēya here. Also H. bazeh, E. bazya, c. prep. ba, with which is to be compared Ha. ma in manei here, and also generally. The prep. a, e, or i was also similarly used. See examples of this under the word igin, *infra*.
 *Ai, s., c. art. nai, water, d. for nifai, q.v.
 *Alme, s., c. art. naime, a stream: preceding word, and me, q.v.
 Aka, a., d. koa, and koakoa, a., stringy, fibrous, as a yam when cooked (bad to eat); akoa na, or ako ana, root, its root, lit. and fig.; aka, a relative, family connection (considered as root or off-shoot

from), aka na, d. ek, eka na; in one place ek or eka denotes great grandfather, and great grandmother (which in another place is denoted by tai la, or tai, q.v.), in another place aka denotes mother (used by a child addressing its mother), d. iak (i, art.), mama; aka na, or uaka na (waka na) fissure, inside of fissure, as of the mouth, of a canoe (hold), of a bag or basket, or of anything; kaka naniu the fibrous substance like coarse cloth that grows round the top of the stem of the cocoanut tree (naniu); makaka, to be ragged or fissured, as cloth; mako, or maka, offspring, in pr. nn. as mako naru, &c.; taumako, the wild yam growing on the hills, so called because koa or fibrous. Koa has the a. ending a. [To. aca, Fi. waka, My. akar, Mg. faka, root, Ma. long and thin roots, akaaka fibrous roots, kaka a fibre or hair, a garment, a kind of net, Ha. aa niu = Ef. kaka naniu, also roots (small), offspring, a pocket, a bag, a coarse kind of cloth, Sa. aa fibres of a root, family connection. Mg. kaky, ikaky (i art., cf. Ef. aka, iak) father, papa, Tah. aa root, sieve, &c., aaa the stringy substance in any kind of food or vegetable, native cloth that is not well worked.]
 A. 'akka, n.a. 'akak, to be split, fissured, 'akko, a fissure, 'akikat' a bag (pera viatoria, Ha. aa), also like 'akiko and 'ikkat', hairs of a foetus;

state and various related ideas. In Efatese, when used without the article, this verbal substantive is used in a passive sense as a verbal adjective, thus *bami* to eat, *nafamiena* the eating, the act of eating, eating, food, and *famiena* to be eaten, eatable, for eating, as *nafinaga famiena* food to be eaten, eatable, or for eating. These, to save space, are not given, except in a few instances, in the Dictionary.

A number of Efatese substantives analytically represent the *n. ag.*, or active participle, of the simple form of the Semitic verb, as *kālī*, from *kili* *a*, *lita*, or *tīla*, from *tīla* *ia*, so *sār'*, *lēt*, *lōfa*, *lāga*, *lūma*, *nife*, *ōri*, *sēru*, *siko*, *sīl*, *tūnu*, *sōro*, &c. A number of Efatese verbs become substantives by prefixing the article, as *mitela* broken, *i mitela* it is broken, *namitela* that which is broken, a fragment, *manaki* to remain as a guest, *namanaki* a guest: see above on the article. In the same way, as already observed, some nouns were formed by prefixing *ka*, *k'*; but no new substantives can thus be formed. On the other hand, a new substantive phrase can be similarly formed from every verb in the language by prefixing the particle *te* (for which see the Dictionary), as *te fami* what eats, eater, *te kili* what digs, a digging thing or person. A number of Efatese substantives simply represent, or are, the ancient Semitic substantives, whether primitive, as *fai* or *ai* (water), *āfa* or *āb'* (father), or derivative, as *ātē* (liver), *tua* (leg), *kuli* (skin). A few Efatese verbs become substantives by suffixing *a*, as *namisakia* sickness, *namatakua* fear, *namitiria* a writing, *namaietoa* anger: this *a* represents the ancient abstract ending *H. ah* (for *ath*), *A. at*, *Mod. A. a* (or *ah*).

THE ADJECTIVE ENDINGS.—The first of these to be noticed is *a*, as in *samā*, *koa*, *sulia*, *lebalebā*, *lasoa*, *fitia*, *bulia*, *buria*, *oroa*. This in Assy. is *a* (originally *ai*), *Mod. S. a*, *E. i*, *awi*, *ai*, *A. iyy'*. It was originally pronounced *iya*, or *aya* (Dillmann). Sometimes in Ef. it is *i*, as in *tuai*. Another *a* ending is *na*, or *'na*, as in *barbarutena*, *bibilena*, *telatelana*, *sasana*, *rana*, *rarana*, *oraorana*. This in Assy. is *an'*, or *en'*, *Arm. ana*, *an*, *na*, *A. an'*. These are found in the

Oceanic languages generally. The former, *a*, is exceedingly common in the Maori-Hawaiian languages, and the latter in Malagasy. The so-called passives in Samoan, &c., formed by the ending *a*, are not passives but adjectives: sometimes in Samoan they are actives, and they always seem to be so in Futuna, and they sometimes turn a substantive into an adjective. The Efatese adjective *tunitunia* is formed from *tuni* (i.e., *tu ni*, *tu*, *v.*, and *ni*, *t. prep.*) exactly after the manner of the so-called Maori-Hawaiian passives, which in a vast number of instances suffix the ending *a* to a verb having a transitive preposition. A third *a*. ending is *ak*, *k*, or *ka*, as in *katak*, *kanoka* (also syn. *kanoa*), *sikai* (and *sikatika*), Malagasy *isaka*, *iraika*. This in Assy. is *ak'*, which may be the same as the Mahri ending *k*, which forms adjectives, as *safaik* healed, *taimak* thirsty, *sebak* full, *hark* hot, *heberrek* cold: this ending in Mahri formed also in earlier times verbal substantives.

OTHER ENDINGS.—The ending *t* (or *th*) in the Semitic languages is very common in Malagasy, and pronounced *tra*, which is often changed to *ra*. This occurs in all the Oceanic languages generally as in *bâtě*, 4, *My. ampat*, *Mg. efatra*, *Sa.* (elided) *fā*, and also in *Sa. fitu*, *Mg. fito*, 7; and in *Ef. fuata*, *barbaruta*, *lebalebara*, *fuluara*, *bulora*, *sikara*, and (elided) in *bau* head, for *batu* (as the neighbouring dialects prove), also in *batu*, *bate*, *buta*. Sometimes the *t*. prepositions are found suffixed to the verb, as if they were a part of it, and have to be carefully distinguished from the formative endings above treated of. In *bau*, *fitu*, *lifāru*, &c., we have also the ancient Semitic ending *u*.

THE TRANSITIVE PREPOSITIONS.—These are simply the prepositions coming immediately after, or suffixed to, the verb, connecting it with its object. The construction is exactly the same as in the Semitic languages, and the prepositions are identical, and occur in all the Oceanic languages, forming a marked feature of them. The verb with its *t. prep.* is construed as one word, and to it is or may be *suffixed the substantive formative ending an, or ana, or the adjective*

ending a, or na. The three most frequently used preps. are bi, or fi, or mi (also ba, fa, ma), li, or ni, or ri (also la, na, ra), and ki (also ka). The two former are the most frequently used in all Semitic languages, and the latter very frequently used in Himyaritic (or Sabaean) and Amharic. The double t. preps. usually have the latter, as maki, faki, raki, naki, &c., but not always, for there occur also nusi, nus (as in bunusi and banus, My. panas), bisi (as in libisi), noti or nuti (as in honoti, munuti). In the Dictionary the t. prep. (or preps.) is usually given with the verb, see, *e.g.*, under the words sili, v. t., and alialia, and the a which is often suffixed to the prep. is the verbal suffix pronoun, 3 person, see, *e.g.*, under bamau ria (d. bamau sa). The na after many substantives in the Dictionary, see, *e.g.*, under balu, is the nominal suffix pronoun, 3 person. Thus balu na denotes his brother, bamau ria to find him, her, or it, lē-kā see him, le-baia see him, le k'baia see him, li-bisia see him; these are all practically synonymous, but le-kā is lit. look to him, le-baia look upon him, le-k'baia look to—upon him, and li-bisia look upon him (the transitive prep. si being in this case without definite meaning and merely directing more emphatically to the object).

CONCLUDING REMARKS.—Taking the letters of the above-given Asiatic alphabet in their order, and, for the sake of brevity, taking them here only as they occur as the *initial* letters of the words compared in the Dictionary, we may observe the changes these letters have undergone from the time they left South-Western Asia till the present time when they are found in Oceania:—

' Always found as spiritus lenis, generally dropped, sometimes retained (*i.e.*, its accompanying vowel retained). Number of words large.

b. Nearly always b, rarely m. Number of words large.

g. Nearly always k (or its variant g, *i.e.*, ng), rarely elided. A good number of words.

d. Nearly always t, very rarely r, rarely s, and still more rarely elided. A good many words.

-
- d. Always t, except in one instance s (d. h). Very few words.
- h. Always spiritus lenis, and sometimes its accompanying vowel elided. A good many words.
- w (u, o). Always retained only in its accompanying vowel (as a for wa), and sometimes that vowel elided. A good many words.
- z. Always s. A good many words.
- h. Nearly always spiritus lenis, but in a considerable proportion of instances k (or g), and rarely its accompanying vowel elided. Number of words large.
- h'. Generally k (or g), sometimes spiritus lenis, very rarely its accompanying vowel elided. Not very many words.
- t. Generally t, rarely r, l, or n. A good many words.
- t'. Always t. Words very few.
- y (i). Always retained only in its accompanying vowel, and that usually is elided. Not many words.
- k. Generally k (or g), rarely elided. Number of words large.
- l. Nearly always l, rarely r, t, and (see the prep. ni) rarely n or elided. A good many words.
- m. Usually m, often b (or f), very rarely (through w, u) only its accompanying vowel retained. A very large number of words.
- n. Usually elided, n when retained as it sometimes is. Number of words large.
- s. Nearly always s, in one instance t, and in one instance n. Not many words.
- ‘. Always spiritus lenis, and retained only in its accompanying vowel, which is sometimes elided. Number of words large.
- “. Always spiritus lenis, and as preceding letter. A good many words.
- p (f). Generally b, or f, rarely m, *m*, sometimes *b*. Number of words large.
- s. Generally t, or s, oftener the former, sometimes (rarely) r, or l. See *futum*, *busuf*, and *tiu*, *riu*, *tutu*, *lulu*, *luma*, *luba*. Number of words large.

- s'. Generally t, sometimes l, in one instance s, and very rarely
 r. A good many words.
 k. Nearly always k (or g), rarely spiritus lenis. Number of
 words large.
 r. Generally r, very often l. Number of words large.
 s'. Nearly always s, rarely t, and more rarely l, in one instance
 n. Number of words large.
 th, t. Usually t, sometimes n, rarely r, l, or s. A good many
 words.

Certain words and particles, owing to their very frequent use, undergo greater changes, as the pronouns, numerals, formative particles, and prepositions; thus the Ancient Semitic interrogative and indefinite pron. *ma* (Sabæan *ba*) in *Ef.* occurs as *ma*, *fa*, and *a*, and the same word, *m'*, used as a preformative in participles and infinitives in the Ancient Semitic, in *Ef.* occurs as *m'*, *b'*, and *f'*, *Mg.* *m'*, *f'*, *mp'*, *My.* *m'*, *b'*, and *p'*; and see the preps. *li* (original form), *ni*, *ri*, *i*, &c., and with *a*, *ani*, *an*, *a*, and *bi*, *fi*, or *mi*, with dem. suffixed *bai* or *bei*. See also, above, the article, and the negative adverb in the Dictionary.

DICTIONARY

OF THE

LANGUAGE OF EFATE

(NEW HEBRIDES).

A]

[ABU

A, verbal pron., I: d. ni, q.v.
A, v., contraction of ani, q.v., to be, or dwell in.

A, prep., contraction of ani, an, q.v.: sometimes e, or i, in, at, to, of. Used prefixed to nouns, as ataku, etaku, or itaku, at the back, behind; and to the suffixed pronoun of the possessive, as agu my, ana his, dialect enea, or inea his, inu my. [The same contraction is found in Mg. ahy my, azy his, and in Sa. ana his. The Mg. a is contracted for any, an, and the Sa. is probably the same particle.]

A, art., or dem., prefixed to certain words, as to some nouns, pronouns, akamus ye, and prepositions, ani of, aki or agi of; and to verbs, nikam, d. agau, that which nips, or grasps. [Fi. a, an article, prefixed also to prepositions, as a nei, a kei, denoting the possessive case as in Efatese. The Fi. a is a form of the article na, and the Efate a, being the same as the Fi., must in that case be a form of the common article na (ni, ne, &c.), q.v. Agi (a gi)

of, in Efate in one dialect is nag or nagi (na gi) of, and akam, ye, in another dialect is nikam ye. The same article is found in Ma. and To. as a. In Fi. and Ef., prefixed to possessive prepositions, it has somewhat of the force of a relative pronoun.] H. ha for hal; A. al, sometimes hal, dem. art., used also sometimes as a relative pronoun prefixed to verbs and prepositions: compare ha, according to F. Muller identical with hal for al, the article, Arm. ha this, as an interjection, lo! H. hē.

A, interj., O! lo! [Ha. a, Tah. a, lo! o!] See under preceding word.

Ab, s., d. voc., father. [Ma. pa, My. pa, pak, Mg. aba.] A. āb, H. āb, Ch. aba, father.

Abā, v. See ofa.

Abab, s., father. [Ma. papa, My. bapa, bapak, Mg. baba.] See āb.

Abu, v., to heal, get well (a sore), d. au, id., d. mau, to get well, recover from sickness. [Sa. mafu, to heal up, Mg. miafa, to recover from sickness.] A. afa, 3, 4, restore to health.

Abu, s., ashes, also afu, [↖] See following word.

- ↖ Abuobu, v. redupl., to be dusty, to fly in the air (dust), also afuafu, id.; naob dust, ashes, lime (ashes of coral), na, art., and ob, noba (nōbwa), s., id., nobanoba, v., to be dusty, become dust, fly in the air (dust), tano afu, tano abu, tano au ashes; libu, v., to be ashy, ash-coloured, dirty, or covered with ashes, as in mourning for the dead, hence malibu, v., to be a mourner thus, especially for a deceased husband or wife, and hence malibu, s., a widow or widower, that is, one so mourning: libu, v., is also found (Bau d.) as lifu, lifu-lifu; mafu, s., a thick vapour like dust; uncleanness (ritual). [Sa. efu, s., efufu, s., dust, efu, v., to become dust, efu, a., reddish-brown, To. efoo, s., dust, ashes, efooia, a., dusty, covered with ashes, Sa. lefu, a., s., lefulefu, s., ashes, Ma. nehu, s., dust, nehunehu, a., dusky, whakanehu, v., reduce to powder, My. abu, s., Ja. awu, s., dust, ashes, My. dabu, labu, id., kalabu, v., a., ashy, ash-coloured, also klabu, Ja. kluwu, Mg. vovoka, s., dust, ashes, mamavoka, v., to dust, sprinkle with dust, mavo, a., brown, manavo, v., despise, blacken, sully, mavoana, a., unadhesive (applied to mortar), Fi. dravu, s., ashes, dravudravua, a., ashy, of the colour of asnes, poor, hence vakadravudravua-taka, v., to make poor.]

A. haba (habu), v., rise, float in the air (*dust*), become like dust, *de carbone igne extincto*, die, 4, raise or excite dust, habwat dust, colour of dust, Ct. habut dust, dust mixed with ashes, a thick vapour like dust, Nm. hebwa fine dust, powder, mutahabbi weak in sight.

Abuera, and abura, s., d. for kabuer, q.v.

Āfa (āva), s., father, an afa his father. See āb, d. voc. afa. ✓

Āfa, v., swim (*man*, or *animal*), d. ofa. ✓

Āfa ia, v. t., carry (him, or it), d. ofea. The first meaning seems not connected with the second, to a European, but a native connects them thus: a man afa natas swims or floats on the sea, the sea afa nata-mole bears or carries the man; so a man afa ki nakasu swims holding a floating stick, but if he gets on to the stick and lets it float him ashore the stick is said to afa ia carry him. The sea or the stick carry him thus, hence afa, v. t., denotes carry a man on one's back, then to carry anything on the back: and as a man so carried clasps with his arms the carrier round the chest the head of an axe is said to afa its handle, and as one carrying a basket on his back holds the string of it over his shoulder, so a man drawing a log by a string thus over his shoulder is said to afa it, and a tug steamer is

said to afa or tow a ship. A dog afa a piece of meat, carrying it off firmly held by its teeth, and a man afa a pipe or a twig, *i.e.*, carries it held by his teeth. A messenger afa, carries, his message, a horse its rider, and a warrior afa, carries, *i.e.*, leads his troop; also a person afa narogitesan bears a disease or infirmity or trouble. (See bāfa.)

✓ Afafa, v. redupl., dd. ofaofa, ofafa. [My. apung, s., a float, ampung, a., buoyant, kambang, v., to float. Sa. opeope, to float, Epi mava, d. mia, to swim; Sa. fafa, v., carry a person on the back, faafafa, s., a burden carried on the back, Mg. baby, a., carried on the back, mibaby, v., to carry on the back (as children and others are carried), Fi. vava, v., to carry on the back, va-ya, to make a bundle, as of sticks, to carry on the back, ps. vai, cf. bai a, fai a, *infra*.] A. 'āma, swim (*man*), go (*camel*), 2, dispose in sheaves or bundles: Nm. float, swim. 'Ama a bundle, a float, or raft, for carrying things across water. In this A. word there is the idea of connecting together (as things in a bundle, &c.) Cf. the cognates under bau, mau, &c., *infra*, viz., 'amma, &c. In afaia, carry him, as a floating stick carries a man in the water, or a horse carries him on land, the transitive preposition = bi (afai = 'ama bi) gives the verb its

transitive force, make to swim, to go, *i.e.*, carry.

✓ Afa ki, v. t., and ofa ki, to bury, Maka tāfaki, pr. n., name of the person who buried the first men who died in the beginning of the world, according to native story. [Sa. ufi, v., cover, conceal, ps. ufitia, with instrumental particle ufitā'i, ufi, s., a cover, ufi, s., the yam, Efate ui, or uui (pronounced uwi), the yam, Mg. afina, vo'afina is concealed, miafina to conceal oneself, manafina to conceal, to bury, My. buni to conceal, concealed, mām̄buni to conceal, tārbuni, sambuñi, &c. See bei, *infra*.] A. 'āba be concealed, 2 to conceal, to bury, 5 be absent. See cgg. s. v. bei, *infra*. "Ayāb' roots (so called because buried in the ground or covered with earth), Sa. ufi, Ef. uwi, Ja., My. uwi, ubi, Mg. ovy (uvi) yams.

✓ Afaru na, s., d. ofari, wing, wings. [Ero. evlok, Tidore filafila, Torres Islands perperi, wing, My. mibar, mabur, to fly with wings.] H. 'abar, Hi. to soar, mount upwards in flight, 'eber and 'evrah wing feather (with which birds soar).

✓ Af ia, v. t., to be near to, d. of ia, A. wahafa to approach, draw near to.

Afin ia, v. t., afan ia, afen ia, also dd.

✓ Afis ia, and afit ia, to put or carry under the arm or arms, held between the arm and the side; to cover with its wings, as a bird its young, clasping

between the wing and the side, and afini na, s., armpit, axilla, and d. afli na, id., also the groin. [My. kâpet, mângâpet, carry under the arm, Sa. afisi, carry under the arm.] A. 'Tbit', pl., âbat' armpit, axilla. abt, 5, place, or carry under the arm. 'ibat' what is put under the arm, anything put or clasped to the side.

✓ Afiti, s., a slave. This word occurs with the article as nâfiti. [My. beta, Ja. patik, a slave.] H. 'ebed, Ch. 'abad, a slave. See bati, v.

Åfo, s. See foga.

Afuafu. See abuobu.

✓ Agau, d. nikam, s., a, or ni, art., and kam, or gau, nippers, tongs: from the verb kamu, q.v. [Fi. ai qamu, id., My. angkub forceps, nippers, pin-cers.] See kamu, kamut.

✓ Aga (anga), for anka, art., a., and prep. ka, literally that or the to, or that which to; a particle prefixed to the nom. suf. pron., forming a poss. pron. Without the art. it is pronounced ka, q.v. See kagu, &c., for meaning.

Agana, poss. pron., 3 sing.; aga, na. See kana, kakana, kanana, and for meaning and use see under kiana.

Agama, poss. pron., 2 sing.; aga, ma. See kama.

Agagu, poss. pron., 1 sing.; aga, gu. See kagu.

Aggami, poss. pron., 1 pl., excl.; aga, gami. Kagami.

Agagita, poss. pron., 1 pl., incl.; *aga, gita. Kagita.*

Agamu, poss. pron., 2 pl.; aga, mu. Kamu.

Agara, poss. pron., 3 pl.; aga, ra. Kara.

Agam, pron., 2 pl., you, ye; dd. igam, nigami, nigkam (gk for g), akam, egū, art., a, or i, e, or ni, and the pers. pron. 2 pers. pl. kam, gam, gami, which in one dialect, without the art., is kumu, in another is kami, q.v.

Ag, pron., 2 sing., you, thou; dd. nâgo, nigo, nêgo; a, or na, ni, ne, art., and g, go (for k, ko). See k, ko, ku, ki.

Agī, or aki, particle consisting of the art. a, and prep. gi (for ki, q.v.) to, of; dd. nig', nag', nigi or nigki (ng for g), in which the art. is na or ni. Agī is often equivalent to ani, q.v., but not always: ani or ini sometimes means "of" nearly in the sense of "from." as rarua ini sē? a canoe of (from) what place? which cannot be expressed by rarua agī sē? See the preps. ki and ni. Agī is often equivalent to the simple prep. gi, or ki, but sometimes it means the, the (thing), that which of, the art. having the force of a relative pronoun.

✓ Agīgi, s., c. art. nagiegi, the air; breeze: lagi.

Aginago, poss. pron., 2 sing., thy, of thee; agi, nago.

Aginai, poss. pron., 3 sing., his, her, of him; agi, nai.

Aginami, poss. pron., 1 pl. excl., our and theirs, of us and them; agi, nami.

- Aginara, poss. pron., 3 pl., their, of them; agi, nara.
- Aginau, poss. pron., 1 sing., my, of me; agi, nau.
- Agita, poss. pron., a, prep., and nom. suf. gita; a, gita. [Sa. a tatou, Mg. antsika.]
- Ago, pron., 2 sing., you, thou; ag, nāgo.
- Agu, poss. pron., 1 sing., my; a, gu. [Sa. a'u, Ma. aku, Mg. ahy, my.]
- Agumu, poss. pron., 2 pl., your; agi, kumu.
- Aheka, d., tasila, d. tasiga; sila ia.
- Ais, or eis, ad., here, d. ieta; a, or e, or i, prep., and is, see sa, se, s, this, here; d. esas, q.v. [Mg. aty, ety, ato eto, Ta. yesa. My., without prep., sini, sika, and with preps. di and ka, disini, kasini.]
- H. zeh, without prep., here, properly this, Ef. se, this, here, E. zŷya here. Also H. bazeh, E. bazya, c. prep. ba, with which is to be compared Ha. ma in manei here, and also generally. The prep. a, e, or i was also similarly used. See examples of this under the word igin, *infra*.
- Ai, s., c. art. nai, water, d. for nifai, q.v.
- Alme, s., c. art. naime, a stream: preceding word, and me, q.v.
- Aka, a., d. koa, and koakoa, a., stringy, fibrous, as a yam when cooked (bad to eat); akoa na, or ako ana, root, its root, lit. and fig.; aka, a relative, family connection (considered as root or off-shoot

from), aka na, d. ek, eka na; in one place ek or eka denotes great grandfather, and great grandmother (which in another place is denoted by tai la, or tai, q.v.), in another place aka denotes mother (used by a child addressing its mother), d. iak (i, art.), mama; aka na, or uaka na (waka na) fissure, inside of fissure, as of the mouth, of a canoe (hold), of a bag or basket, or of anything; kaka naniu the fibrous substance like coarse cloth that grows round the top of the stem of the cocoanut tree (naniu); makaka, to be ragged or fissured, as cloth; mako, or maka, offspring, in pr. nn. as mako naru, &c.; taumako, the wild yam growing on the hills, so called becausekoa or fibrous. Koa has the a. ending a. [To. aca, Fi. waka, My. akar, Mg. faka, root, Ma. long and thin roots, akaaka fibrous roots, kaka a fibre or hair, a garment, a kind of net, Ha. aa niu = Ef. kaka naniu, also roots (small), offspring, a pocket, a bag, a coarse kind of cloth, Sa. aa fibres of a root, family connection. Mg. kaky, ikaky (i art., cf. Ef. aka, iak) father, papa, Tah. aa root, sieve, &c., aaa the stringy substance in any kind of food or vegetable, native cloth that is not well worked.]

A. 'akka, n.a. 'akak, to be split, fissured, 'akko, a fissure, 'akikat' a bag (pera viatoria, Ha. aa), also like 'akiko and 'ikkat', hairs of a fetus;

'awako, small shoots sprouting from the upper part of a palm, 'ikkano. shoots sprouting from the roots of palms and vines, 'akka, 4, to send forth such shoots from the roots (*palms or vines*), cf. Mg. faka root, caus. verb mamaka to send forth roots, and My. akar roots of a plant, scandent plant, parts of a plant that climb.

Akam, d.; a, art., and kam, you; pers. pron., 2 pl. See kumu.

Akamus, preceding word, with dem. s suffixed, as it is in E. to pers. prons.

Akē, interj. See ako, ako ri. [Mg. akay!] A, interj., and ke, q.v.

Akē ri, interj., akē or aki and ri, as in ako ri.

Aki, prep., i.q., agi, q.v.

Akit, d., pron., 1 pl., incl., we and you. [My. kita, Tag. kita, Fut. akitea, An. akaija.] See nininta.

Akoa na, or ako ana, s., root. See aka.

Ako, interj. For ri, dem. particle, used also as an expletive, and la, ad., see these words.

Ako ri la, interj.

Ako ri, interj. Ako expresses surprise, wonder, admiration, also mourning, commiseration. A, interj., and ko, q.v.

Āl, d., syn. with ēlo, d. āli, the sun. See ali.

Alat ia, v. t. (and let, q.v.) to press together, nip as with scissors, or with the teeth, press between two things drawn together, to press, urge, persist, be importunate with, to grasp.

The final consonant is often dropped;

Ala, s., c. art. nāla, a basket or purse the edges of whose mouth can be closed by being drawn or pressed together, women's carrying basket;

Alati, s., scissors, nippers, clip-pers;

Alaterabati, also alati bati ore, to gnash the teeth, lit., press the teeth together creaking. See bati and ore;

Ala goro ki, v. t., press, urge. See goro;

Alāla, a., compressing. [Mg. lasitra, mandasitra to pinch.] H. Lahas to press, squeeze, 'alas to urge, S. 'elas coegit, arctavit, A. lalis' angustus, arctus (drawn, pressed together).

Alalu, i.q. elalo, q.v. See alo na.

Alau, s.; a, prep., and lau, sea; also elau, d. elā, the sea, on the sea, seawards. [Malo a lau, Epi lau, My. laut, Ja. lahut, lot, Tag. dagat, Marshall Islands lojet, the sea, My. lauti, v., and malaut, v., to put to sea, be at sea in a boat or ship.] A. logg', and loggat', or lojjat', middle and depth of the sea, ocean, lajja, or lagga, 8, the sea was wide and deep, or such a sea was sailed over, 2, he entered the vast and deep sea.

Alekabu, c. art., talekabu, d. for arekabu.

Ali, s., c. art., nāli, leaf, leaves: ulua.

Āli, s., day (d. ali sun, d. ali

light, see *lina*). *Sera ali*, every day, *toko ali*, stay at home during the day, not going to work. Usually this word is doubled, as

Aliati, s., day (for *aliali*). [*An. adiat*]. And

Aliati, v., to day, to dawn, to lighten as the dawn. See *al*, *alo*, *elo*, the sun, also *meta ni al*, *meta ni elo*, the sun, lit., eye, i.e., source of day or light. [*Mg. andro*, *Malo alo*, *My. ari*, *hari*, *Sa. la*, *Ma. ra*, day; *Sa. la*, *Ma. ra*, *My. mata-ari*, *Mg. maso-andro*, the sun.] *A. nahār*, daylight, day (from sunrise to sunset), *H. nharah*, light, daylight, *S. nhār*, *A. nāra*, to shine, be light, 2, to dawn, lighten as the dawn.

Al ia, v. t., for *gal ia*, or *kal ia*, q. v.

Ali, and *alia*, s., place, part, *alian*, its place or part, *d. male n*, or *mīle n*; *luān*, that place, there, for *alia uan*, *li bān*, *d. lo bōn*, there (*li* for *alia*); *mala*, and *malo*, a place, a part, *malo*, time, i.e., a part of time, as *malo ni aliali* a part of the day, *malo uan*, that time, or that place, *malo*, trunk of the body, or of a tree, *mala malala*, an open place or plain, also the village dancing and public worship ground, *mal-mal*, redup., a small place or part; *mālu*, *malumalu*, to be bare, clear, as a piece of ground, to be bare, devoid of hair, as the face, *malamala* naked. [*Fi. mala* a part, *Sa. malae* the open space where

public meetings are held, *Tah. marae* the sacred place formerly used for worship, *marae*, a., cleared, as a garden, or a place of worship, *Ma. marae* enclosed space in front of a house, a yard, *maramara*, a small piece.] *A. 'ariya* to be naked, *'arā*, *'arā*, *'arai*, an open place, tract, part, *mo'rai*, and *mo'rai*, naked part of the body not covered with clothing, *H. 'arah* to be naked, *'arah* a naked or bare place, *ma'ar* a naked space, void space, *ma'arah* a naked place, i.e., a plain or field devoid of trees, *A. mo'arrai*, naked, bare.

Aliāli, v. i. (doubled), to delay, be slow, and *taliāli*, id., intensive. [*Of. Ha. alia*, v., to wait.] *A. āla* (*alu*), and, 2, *alla*, and, 5, to delay, be slow.

Alialia, v. i., or a., insane, to be insane; connected with this is *ululia* inspired, possessed, or entered by a deity (*natemate*) or demon, and, therefore, as a matter of course, out of one's senses. *Alialia* is not used in some places where *ululia* (for *uluuluia*) is used in both senses; this latter word is also pronounced *luluia*, and *lulia*. It is a reduplicate and has the a. ending *ia*, and literally means entered (i.e., by a spirit), possessed. [*Sa. ului-tino* enter the body, possess (as by an *aitu*), *ulu* to enter, and *tino* body, *Ha. uluia* and *uluhia* to be inspired, possessed by a spirit, *ulu* to have spiritual possession,

good or bad, ulala insane, out of one's senses, Tah. uru to be inspired, uruhia inspired. This last word corresponds to Sa. ulufia, which simply means entered, being the passive of ulu to enter. Tah. taura a pretended prophet or someone inspired by some god or goddess. Corresponding to Sa. ulu to enter is Mg. *iditra* to enter, and with this latter is connected the reduplicate *adala* insane, senseless, a lunatic, a fool (cf. Ha. *ulala*). Ef. *lāla* an idiot, senseless person, fool, may belong here also, and cf. Fi. *lialia* foolish, crazy, an idiot.] Ch. 'alal to enter, S., id., 'al he entered, imp., 'ul enter, A. "alla he entered.

NOTE.—The A. is followed by prep. *fi*, the S. by *b* and also *l* (A. *li*): the first of these preps. is used in Mg. (*amy*), as in Jno. xiii. 27, Satan *niditra aminy*, entered into him; and the second (any, sometimes contracted to *an* and *a*), as in Lu. xxii. 3, and often: in Sa. we have the first in the *fi* of *ulufia*, *hi* of Ha. *uluhia*, and the second in the *i* of *ulu-i-tino* and of Ha. *uluia*. This is the verb constantly used in S., Mg., and Sa., to denote the entering into a man of a spirit. The Ef. and Fi. use another and synonymous verb, Ef. *sili* to enter, Fi. *curu*, id., which is used also in A. to express this idea, and the first of the above preps. is sometimes used in all three languages, as in Lu. xxii.

3, Ef. *sili-fi*, Fi. *curu-mi*, A. *fi*: for the A. verb corresponding to *sili*, *curu*, see *sili*, *infra*. In the three languages both verb and prep. exactly correspond, and express (that Satan) entered into (Judas).

Alo, s., d., the sun. See *ali*.

Alo-fi a, v., wave (with a circular and rolling motion) to him, beckon to by so waving the hand, or a branch of a tree; alo, and prep. *fi*: *bialo*, v. r., wave often, or wave to each other, alo-alo wave repeatedly, tālo go round, avoid, turn round, taloalo keep going round (as on a zigzag or crooked path), turn round. See next word.

Alo n, or alu n, s., belly, abdomen, the front, before, d. al' naru na, belly, i.e., palm (or front) of his hand; reduplicate lalo n, or lalu n, id., elalo, before (e prep., and lalo front), d. elol, in the belly, inside, an enclosure, d. lōga. [Fi. *yalova*, Ml. P. *oruvi*, Ml. U. *oluve*, TaSa. lobe or love, Malo alovi, to beckon, To. taloo to beckon, Sa. alo to fan, talo to fan, to beckon, to wave a piece of *tutuga* over the dead, begging him to take calamities and diseases with him, alofi to sit in a circle, alofilima palm of hand (i.e., front or belly of hand), Sa. alo belly, under side, Ma. aro face, front, Ha. alo belly, face, Ma. arohi to look for, arohirohi to turn round and round, Ha. aloalo to turn this way and that, alo

to elude, to oppose (face, front), to swim (wave hands), double (as a cape, *i.e.*, go round).] H. 'ul belly, abdomen, so called from its roundness, A. alo: the root is 'ul, and 'il, not used as a verb in H., and its primary notion is to roll, turn round, as is seen in its (derivatives and) cognates, as H. hul, gil, galal, 'agal, &c., and A. alla (awl, &c.) The meaning of Ef. elalo in front, before (e = in) is secondary, the radical meaning being in the belly, inside, and it is as opposed to etaku (e taku) behind, at the back (taku radically denoting back, as na taku natamole a man's back), that it has the former meaning. It should be noted that Gesenius points out that a secondary meaning of the root 'ul is to be strong, powerful, whence, el, strong, God; and that thence arises a third notion, that of pre-eminence (A. awila to go before, precede), whence H. 'ulam prop. *front*, then *vestibule*.

Al' (naru) (for alo naru), d., palm (belly) of the hand. [ML. P. aro, Malo lolo.]

Alo ana, or aloa na, s., maternal uncle; vocative (reduplicate) lolo (cf. abab, mama). [In Ef. dd. syn. auaua, bau. Malo taura (ta art.), maternal uncle.] A. h'alo maternal uncle. See next word.

Aloara, a.; alo, and a. ending ara or ra; and

Aloaloara, a., *redupl.*, spotted,

marked. [Sa. ilaila, a., spotted, marked, ila, s., a mother's mark, a mark in the skin, To. ila a mole or mark in the skin.] A. h'alo, pl. h'ilān, mole or mark in the skin, ah'yalo, a., having such marks in the skin, spotted, marked.

Alo-fi a, v., rub on (to) it; alo, v., and prep. fi. See loa, and lo-fi a. A. halā, halū, or halō, rub, smear.

Ālikas, s., c. art. nālikas, for na uli na kasu, leaf or leaves of trees. See uli, and kasu.

Ālsēr, s., c. art. nālsēr, dried or withered cocoanut leaves, so called because jagged: from nal for na uli, leaves, and sere, jagged.

Alu na, s., for alo na, q.v.

Āma, poss. pron., 2 sing., thy: a prep., and nom. suf. ma. [Sa. au, Mg. anao, thy.]

Amau, a., true: in loamau, q.v., lo a thing, and amau, also mau, mori, mauri, true. H. aman. See mau.

Amos ia, v., to carry on the shoulder, to bear, to carry. Often the final s is dropped; hence

Amo, v., to carry, to put a load on the shoulder; and

Amo-taki, d., id.; and

Amo-rua, am'rua (rua two), to carry two (burdens), one on each end of a stick (as a Chinaman carries two baskets); the word also occurs in tak'amo, d. takiamo to carry a burden on only one end of such a stick; and

Amoamo, c. art. namoamo, s., a burden, lit., that which is carried. [Sa. amo, v., to carry on the shoulders, amoga, s., a burden, Ha. amo, to carry a burden on the shoulder, to carry.] H. 'amas, bear, carry, especially lift up a load and put it on a beast.

Amo, s., c. art. namo na, the lungs, but also

Am' kanoa, the heart, and

Am' insat, the lungs (see kanoa, insat); and

Am' molu, the spleen. [Fut. ama, Sa. mama, the lungs, To. mama, id., Ha. akemama, the lungs, from ake liver, and mama. In To., Sa., Fut., and Ha., mama (a reduplicate) means light, to be light (opp. of heavy), but this is not the stem to which the word mama denoting the lungs belongs, and does not occur at all in Ef., though the Ef. amo is manifestly the same as Fut. ama, and Sa. (reduplicate) mama, the lungs. For analogues of akemama see under the word ate, the liver.* In Ef. uateam', q.v., the kidneys, is ua ate am', lit., fruit of the liver (or inside) of the belly (am', the belly): uateau (d. uateaf) is d. for uateam', and balau, q.v. (for balam'), the common Ef. for inside, is lit. the hollow of the am' (amo), i.e., belly. See following—

Amo, s., c. art. namo, the soft forming kernel of a young cocoanut: so called like the *internal parts of man* or ani-

mal from the softness and smoothness:

Amoamo, v. i., a., reduplicate, to be soft and smooth, as the forming kernel of a young cocoanut, or the intestines or viscera, or any smooth or polished surface: d. momoa. [Sa. mama, a., clean (i.e., smooth), Tah. clean, not soiled or polluted, To. and Ma. ma clean, white.] A. ma'y', pl. ām'a' intestinum; also, a level place between two rugged places (Ef. na momo, or na amo'mo, a smooth and level place between the rocks in a reef), ma'a, 4, to have dates ripe or ripening (*a palm*), ma'w' dates on the tree, ripe or growing ripe, ma'i soft, smooth (*of food*), ma'y' softness of skin, H. me'eh only in pl. me'im or m'ey intestines, the belly, then the bosom, heart: cg. is A. maha to gleam with whiteness, to gild, whence mahw' new soft dates. Gesenius gives the radical meaning as "flowing down softness," see H. ma'ah.

Amo'mo, or am'mo, c. art. namomo, or nam'mo; see s. preceding word: d. momo.

Amorī. See mori.

Amos ia, v. t., to rub, to rub in order to make smooth: mos ia, mus ia. A. wamasa to rub (a thing), to rub (a thing) that it may be smooth.

Amu, poss. pron., 2 pl., your: a, prep., and nom. suf. mu.

Ana, form of pers. pron., 3 sing., he, she, preserved in aneana: other forms nai, enea (inia), gā (nga).

Ana, poss. pron., 3 sing., his, her, its : a, prep., and na, nom. suf. [Sa ana, id., Mg. azy, has the same prep. a, but prefixed to the separate pron. like Ef. anai, d. inea, his, her, its.]

Anagagu, anagama, anagana, anagagita, anagami, anagamu, anagara (or anagata), poss. prons., syn. c. agagu, agama, &c., q.v.

Anaga, in these words, is the same as aga, in agagu, and anaga is related to aga as nagi or nig to agi, that is, the prefix to the prep. ga (or gi) is the art. with or without its n.

Anai, poss. pron., 3 sing., his, her, its : a, prep., and nai.

Anāna, poss. pron., 3 sing., his, her, its, d. for aneana, q.v.

Anēana, poss. pron., 3 sing., of him, his, her, its : anē or anī, q.v., prep., and ana, a form of the pers. pron., 3 sing.

Anekabu, c. art. nanekabu, d. for arekabu.

Anekama, c. art. nanekama, d. for arekabu.

Anekabu, c. art. tanekabu, d. for arekabu.

Anēna, d. for aneana.

Anēra, for anēara, often pronounced anēta, anēata, d. arē-ara, poss. pron., 3 pl., of them, their; prep. anī, and ara, pers. pron., 3 pl.

Anēta, d. for anēra.

Anī, prep., particle consisting of the art. a and prep. nī, q.v., and often used for the simple prep. ni, of, belonging to (genitive prep.), for (dative, rare, *this is usually expressed by*

magi, nag', or nig', q.v.) : generally synonymous with agi, q.v. for a difference. Sometimes pronounced inī (eni), and contracted to a, in, i, or e, and having among other meanings that of "in" (cf. the contraction in English of i' for in, as "i' the forest," for "in the forest"), or "at," or "on," as etaku or itaku behind (at the back), elau or alau on the sea, also to the sea, seawards, as ba ki elau, go seawards, or to the sea, ki e being two preps. of similar meaning, the one strengthening the other (cf. My. akan, Mg. ho any, ho a).

Anīgami; d. syn. c. aginami; poss. pron. 1 pl. excl., of us—them (of us and them) : anī, prep., and gami (for nami), pers. pron. 1 pl. excl. See nami, kinami.

Anigita; d. aninita, q.v.; poss. pron. 1 pl. incl., of us—you (of us and you) : ani prep., and gita (for nita). See ninita, nita.

Animu; d., syn. c. agumu; poss. pron. 2 pl., of you, your : a, prep., and nimu (for nikamu), d. nikam, pers. pron. 2 pl.

Aninita, d. obsolete, syn. c. anigita : ani prep., and nita, pers. pron. 1 pl. incl. See ninita, nita.

Anī, v., usually pronounced enī, d. onī, contracted to an, en, a, o; c. preformative m' or ma, it is măn, mǎ, bǎn (and mbǎn), bā, dd. bon, bēn, bao, baon, maon; to abide, to be, as i

ani or i an sumə he abides or is at home (in the house), i man or i ma tafa he is on the hill, i man or i ma rarua it is in the ship or canoe, i ma or i an til ia, bat ia, he abides (continues) or is telling it, doing it.

NOTE 1.—The verb an may be thus used before any verb, like toko (contracted to) to sit, dwell, be, with which it is nearly synonymous. But an tano *lies* or *is* on the ground, toko tano, or to atano *sits* on the ground, tu tano *stands* on the ground. Both tu and toko are used before other verbs like an, and toko til ia, tu til ia, like an til ia, denote to abide, continue, or be telling it. Another verb, tau, q.v., is used in the same way before other verbs, as i tau til ia, bat ia, he abides, or is constantly, habitually, or addictedly, or repeatedly, telling, doing it. These verbs thus used before other verbs are auxiliaries, not of tense, but of "form," expressing continuance, intensity, repetition; and as in the English phrases "I do say it," "I must say it" (where *say* is the simple infinitive after the auxiliaries *do* and *must*), the verb immediately following them is the infinitive.

NOTE 2.—The preformative m', ma' (mē, mī) is used with toko, tu, and tau, as well as with ani, an, as matoko (or mato), dd. *batoko*, *fatoko* (*vatoko*), matu,

batu, fatu (*vatu*), mītau or mētau: with this preformative these verbs have much the same meaning as without it; they have the same meaning with the added idea of continuance or intensity. [Mg. monina dwell, reside, inhabit, onenana, fonenana (adwelling), mponina (dweller).] A., 4) "aniya, to dwell, abide, 8) to be, ma'na' dwelling, cf. H. 'un to rest, to dwell, ma'on a dwelling.

Ani na, c. art. nani na, s., child, son or daughter, dd. ati, atu. [My. anak, Mg. anaka, id., My. kanak (see kanao, kano, *infra*), Mg. zanaka, id., c. arts. k' and z'.] A. wald', walad', walid', E. waldē, Amh. wandē, T. wadē, H. yalid, one born, child, son, from the verb H. yalad, A. walada, to bring forth, bear (*a mother*), to beget (*a father*), A. walid', parent, genitor, father, walida' mother, genitrix (Nm. wēlid, wēlida, Ct. walidah). My. bâranak (Makassar, ma-ana), to bear a child, bring forth any offspring, have children, be a parent, Sa. fānau (cf. A., 4) to bring forth, fananau, fanafanau, fanaua (ps.), fānau, s., offspring, children, fanauga, s., offspring, child-bearing.

NOTE.—The word ani, or ati, atu, son or daughter, probably represents an original masculine (and so that denoting father, A. walid, Ml. and Santo tata, voc., reduplicate, Santo d. tai, Mg. ray), but the word

belonging to this stem denoting mother, the ancient feminine (wélida, walidah). This is in Ef. d. raite na, or reita na mother, d. ere na (for era na), Ta. iti, d. rih, Am. rahi, An. risi, Ml. risi, d. are, Epi d. la, Pa. lati, Fila lēta, Celebes leyto: Ef. voc. tete (cf. abab, or mama) a reduplicate; also belong here Ef. atene na grandmother, and d. atia na, id., the vocative of which, a reduplicate, is tata. In one dialect atia means also grandfather. In Epi mother, in one d. la, in another is kaine, i.e., ka art., and ine (for ina) mother, and this latter is the prevailing form of this word in the Malay Archipelago (see Wallace's list), Amboyna, Ceram, &c., ina, Mg. reny and ineny (reduplicate, voc. Ta. d. nana), Sa. tina; the Sa. tina is t' art., and ina, Fut. jina, Aniwa nana, Epi d., without art. ani, Mg. r-eny Celebes undo, Bu. indok, ina, My. ind-u, J. id-ung; also Ysabel ido, San Cristoval ina, Motu tina, Mare nene, Duke of York na.

Ānoi, or ānuī, s., c. art. nānoi, or nānuī, vir, husband, male: m has been elided from the beginning of this word as in noai, d. nai, d. nifai (nivai), q.v., water; d. māne (mwāne), ma'an (mo'an), male. See mane.

Anu, d., pers. pron. 1 sing., I. See kinau.

Ānu na, s. c. art., nanu na, his,

her, its shadow, i bi ān' fūr it is: an empty appearance, mere shadow (worthless). [Epi ununo, Malo unu, Ml. d. nunu, id.] And

Ān', s., a rope, c. art. nān'. These two meanings are also found in the A. A. 'anna, n. a. 'annu, 'ananu, 'ununu to present itself, to appear, 2, to hold with a rein; 'ānu a long rope, 'ananu and 'inanu ad-paritio rei, 'ananu clouds, H. 'anan a cloud.

NOTE.—The radical meaning of H. anan is to cover, and cognate are kanan and ganan; A. janna, or ganna, to cover, to be dark (of the night), to be possessed by a demon and insane, jinnu, or ginnu, darkness of night, also demons, spirits, or every kind of them (this is the *jin* of the "Arabian Nights"), lin a kind of demons, ginnyyu a demon or spirit, ganunu genii. In Ef., d., unu ghost, d. inini spirit, soul, Ml. P. oni, noni n, his soul, or his shadow, Epi d. anunu soul or spirit, Epi (Baki) unu, c. art. niunu soul or spirit, ununo shadow; and Ml. oni, Malo unu, one's likeness in water or in a looking glass. Ef. ate, q.v., denotes the soul, a spirit, one's shadow, and one's likeness in water or in a looking-glass.

Ao (or au), v., d., to bark (as a dog). See bakau. [Sa. ou, id.]

Ao, ad., yes. [Ma. au.] See au.

Ara, form of pers. pron. 3 pl., preserved in areara: other forms nāra, nigara (gara), enera, kiniara.

Ara, s., a fence: c. art. nāra, d. nār: see koro, c. art. nakoro, id. (ara has the initial k elided), Nār fāt, d. for nakoro fatu, a stone fence.

Ara ia, v. t., seek, ara ika search, look for fish, come seeking, ba ara go or come seeking, ti ara press after seeking. [Fi. qara, v. t., seek, qaqara, qaraqara, vakasaqara.] A. hāla, 3, n. a. hawal', v. t., seek.

Araara, or arāra, v., reduplicate of ara, to join to, join together, connect with, arāra nauī, attach the yam vines to stakes, arāra nia connect it, arara ni ora nauī ki nakau connect or attach the yam vine to the stake: arāra ki nalo na agree to his voice (judgment, opinion, &c.), lit. join on to it, syn. sokari nalona: oraorana, q.v., variegated, belongs to this stem. H. habar, S. hbar, E. habara, to join together, connect with; then, to agree with someone; then, to be banded, striped, variegated, A. habara, ps. hubira to be striped, E. hubur coloured, variegated, adorned with various colours, Ch. habarbar spotted. Primary meaning, bind together.

Arāra, s., heat, arāra ni elo heat of the sun: see next word.

Arān, or orān, d. arain, d. on, d. uen, s., c. art. nārān, &c., sand. In on and uen (wen),

the r is elided, the n of on, like that of manē (male), q.v., is non-radical. [Sa., Ma., Tah., To., Ha., one, and one-one sand; oneonea (a, a. ending) sandy.] A. horr', or horron, sand, from harra to be hot, whence hararat heat, Ef. arāra heat.

Arai, d., dem. pron., this, that. For the final ai, see uai. [Ha. la, Ma. ra there, Fut. ra that, Mg. iroa that, there, ery, ary, there.] S. hal, H. halah there, connected with the dem. H. hal, A. al, the art., Ch. alu, aru, Ch. and Talmud harē, are, dem., lo! there! Of this dem. syllable al, hal, ar, har, Gesenius remarks—"It is hard to say which form is the more ancient and primitive;" it is seen also in Arm. harka, halkah, here, H. elleh, &c., these, those, and in Ef. arog (d.), eri, erik, eru, q.v.

Areara, d., for aneara, anēra, q.v.; the prep. anī, or anē, is arē in this word.

Arekabu na, s., c. art. narekabu, the liver. See ate.

Arifon, s., c. art. narifon, diviner, magician. A. 'arrafon a diviner, from 'arafa to know, divine, 2, make known.

Āri(a), v. t., to plane, scrape off, rub off. [Sa. oro, id.] S. gra' to scrape off, shave, H. gara'.

Arog (arong), d., dem. pron., this. See arai and erik. The final g as in nag, naga, dem.

Āru na, s., c. art. nāru na, hand, arm; fore-foot of a

quadruped: nāru arms, *i.e.*, weapons of war, war; i bi aru uia he is industrious, lit. a good hand, i bi aru sa he is handless, lazy, lit. a bad hand. [New Guinea dd. uadu, dei, Ml. P. fera, Ml. A. verua, Samang tong, Nias tanga, Borneo dd. tongan, lungan, rongo, tangan, My. tangan, Mg. t̃anana, d. t̃an-gana, Madura Bali tanang.] H. yad hand, S. id., A. yadu (and yaddu), dual yadān; also, adu, dual adān, hand, arm; fore-foot of a quadruped. The Mg. t̃ana-na compares with the A. adān.

Asa, ad., the day after to-morrow. See uāsa.

Asell na, s., a friend. [Ml. U. selen, Bu. s̃olao, id.] A. wasil', intimate friend, from wasala to join, be joined.

As ia, d. uas ia, v. t., cut, cut out, as asi naniu cut out the kernel of a coconut (to make a water vessel of it), asi (lua namena na) cut (out his tongue), asi intālē cut the roots of taro (while it is in the water, to pull it out of the ground): hence maseasi, q.v. S. h̃sa, v.t., cut out ('as the eye).

Asī na, s., c. art. nāsī na, the part of the face bearded, jaw, jawbone, chin. [Malo ase TaSa. ese chin, Ml. P. fese chin, ese cheek.] The radical idea is that of *cutting, sharp, tearing*. A. h'add' mala, gena.

Asī ta bunu, jaw cutting dead; Asī tageli, crooked jaw: these

expressions denote, the latter crooked talk, the former talk calculated for and resulting in the death of one hated.

Aso, v.i., to burn, be burning (a fire), be kindled, to be burnt or scorched (as one's skin, or food in being cooked). [Fi. qesa, qesagesa, a., burnt or scorched, as in cooking, An. ecescas, a., burned, acas, or cas, to burn; hot, burning.] A. wakada, n. a. wakdo, H. yakad, S. ikad, to burn, be burning, be kindled.

Aso, s., a kind of 'crab, the robber crab.

Aso, or āsu, s., c. art. nāso, or nāsu, a bow (for shooting arrows). [Aurora usu, Paama hisu, Ml. P. vus, Ml. U. vis, Amblaw busu, My. busor, Saparua husu, id.] A. kawsu, or k̃asu, id. So called from being curved.

Asoara, s., the rainbow. Cloth brilliantly variegated with different coloured bands or stripes is called na kalu asoara, a phrase in which the word is an adjective. Also a stone fence constructed of three rows or bands of stone is described as asoara. See *infra*, soara (or souara).

Asolat, see soli.

Asua, v. i., to smoke, c. t. prep., asuēnia to smoke on to it, or him: c. art. it is s., naasua na the smoke of it, its smoke. [Mg. etona, s., smoke, mane-tona, v., to smoke, My. asâp (probably this word lit. meana smoke of fire, api), b̃arasâp to

smoke, Malo asu, s., mo asu-asu, v., TaSa. asu, s., m'asu, v., Ml. P. ese, s., mi es, v., Ml. A. nahamp basua, s., lit. the fire smokes, basua, v., Sa. asu, s., asua, and asuina, v. ps.]

H. 'as'en, to smoke, 'as'an smoke, A. 'athana, 1, 2, 4, to smoke.

At, or āts, c. art. nāt, q.v., banana.

Ata (or nata), s., c. art. nata, d. na eta for na ata, a man, a person; one, someone; nata nata, every one. See atamole, atematé, ata na, ataṁanl.

[Motlav et, Ureparapara at, man. See below, Note 2.]

A. nat', for nas', which is the commonly used plural ("pluralis fractus," a collective or abstract, or singular with a collective meaning), of 'insan', man, male or female, a human being, also umbra hominis (the older plural is 'unas', with which corresponds H. 'enos', Arm. 'anas'a, a man, men), and denotes men, also genii, demons.

NOTE 1.—A. 'insan, for which there is also 'isan, corresponds to H. 'is'on, which is formed from 'is' by the ending on, and denotes, when followed by the word eye, "little man of the eye, i.e., pupil in which as in a glass a little image of a man is seen"

(Gen.); the A. denotes in addition to the meanings given

"the little image appearing in the pupil of the eye:"

from the root 'ans

and H. 'is' vir, 'is'ah woman from 'ins', 'ins'ah, hence the pl. of 'is'ah is nas'im, corresponding to A. nisa', niswat, and niswan, women. The words 'is' vir, is'ah woman (and their equivalents in the cognate languages) must be carefully distinguished from that given above under ata (or nata) denoting "a human being" whether male or female, though they all belong to the same root or stem.

NOTE 2.—According to the above, the t in ata, like that in A. nat', represents an original s as in nas'. In Ef. dd. this t is sometimes pronounced nearly as r, and ts. In other New Hebrides dialects this consonant is found as t, s, r, l; thus corresponding to Efate ata-ṁani male (vir) are An. ata-maig, Fut. ta-ne (for ta-ane), Ta. yeruman, Epi dd. ata-mani, sumano, Ml. U. oro-man, TaSa. la-mani. My orang, Mg. olona belong here.

Ata na, s., c. art. nata na (or nate na) his spirit, his soul; his shadow; his image (in water or a glass). This is the same word as the preceding, but in this use has the noni. suf. [Sa. ata a spirit, a shadow, Fut. ata a ghost, shadow, image (as in water), picture or likeness, Fila tano ata, his soul, Ma. ata reflected image, shadow, ata po early morning, ata marama moonlight, whaka-ata mirror, Sa. ataga (from ata a shadow) the mere appearance.

of a thing, atagia to glisten (as from a reflected light), ataata the red sky after sunset, Ha. aka the shadow of a person, figure, outline, or likeness, aka to light up, as the moon before rising, akalani a heavenly shadow, a splendid light, Ef. atalagi, q.v., the moon.] See preceding word.

Ata ia. or atai a, v. t., to know, d. tai, q.v.

Atakasua, a., jealous; suspicious: from ata (soul), and kasua q.v.

Atalagi, s., usually written atelagi, the moon: from ata (see ata na), and lagi the sky, heaven. [Ha. akalani (a heavenly shadow, a splendid light) is composed of the same two words.]

Atamauri, or atemaui, s., the spirit of a living man that has gone out of him during sleep and been seen by someone. This word occurs in one dialect and is composed of ata the soul, and mauri, q.v., to live.

Atamate, or atemate, s., c. art. natemate, spirit of one dead, ghost, spirits of the dead, demons, good or bad spirits, supernatural beings, objects of worship, gods (gen. name). The word is composed of ata (above), and mate, q.v., to die, be dead, a. dead. [Ml. P. demeji, Epi dd. atamate, simaro, Ta. yeramis, Ml. A. temes, An. natmas, id.] The primary meaning of natemate seems to be dead man: thus

a corpse may be called natemate, and natemate sometimes denotes "the dead" in a collective sense.

Atamole, s., c. art. natamole, man, male or female, a human being, same as ata, or nata, with the addition of mole, q.v., to live, a. living. Natamole lit. denotes living man. [Mg. olombelona, id. The Mg. is composed of the same two words as the Ef.; for olona see ata (above), and for velona to live see mole (below); and the meaning of the compound word is the same in each case. At least the initial ta in Fi. tamata, Sa. tangata, Tah. taata, id., belongs here.]

Atamāni, s., c. art. natamani, male, lit. a male human being, from ata (above), and mani, q.v., male. [For New Hebrides forms of this compound word, see ata (above). Fi. tangane, Sa. tane, id.]

Atatabu, or at'tab, s., c. art. natatabu, or nat'tab, lit. sacred spirits, sacred stones identified with such spirits, and objects of pagan worship: from ata (above), and tabu, q.v.

Atama a, d. syn. c. ore, the pointed rubbing stick for producing fire by its friction with another stick: a, art., and tama ia, q.v.

Atara, aturiei. See natara, naturiei.

Atāta, v. i., or a., a reduplicate, to have white spots or marks

such as show where sores have healed. See next word.

Atāta, s., an albino. The radical meaning would therefore seem to be white. [Cf. Mg. hatsatra white, pale, wan, sickly.] A. was'ah' white spot appearing on the head or feet of a horse, was'ah' whitening spots of leprosy, was'ih' very white; from was'aha to be manifest, white (as milk), &c.

Atē, c. art. nātē na (d. nānte na), the liver (of a shark), the spleen; in arekabu (for atekabu) it signifies the liver or principal viscus of the kabu (or kobu, q.v.), inside, and in uateam, q.v., the proper meaning seems to be the middle, the middle and more important part. [My. ati the liver, then the mind, heart or inside, Mg. aty the liver, the inside, Sa. ate the liver.] A. kabd', kabid', H. kabed, E. kabdē, the liver, Amh. hodē, the belly. A. kabid' also denotes the belly with its parts, the middle and more important part (of a thing), the middle (of a thing). E. kabdē viscus (nom. gen.), stomach, belly, inside, and particularly the liver, as the heaviest of the viscera. (See Ludolf's E. Lex.) H. kabad, E. kabda, to be heavy (primary meaning).

NOTE 1.—Ārēkabu, q.v., c. art. nārekabu, dd. tālekabu, nānekabu, tānekabu, and nānekama, the liver, is composed of āre (for ate) the

liver or principal viscus, and kabu (for which see kobu the belly, the inside), and lit. denotes the viscus (or liver) of the inside; with are (for ate) corresponds Ml. U. ere, and New Guinea, Maclay Küste arre, the liver.

NOTE 2.—With Ludolf's statement (above) compare that in the Ha. Dict., where ake (for ate) is defined as "the liver," and also "a general name for several internal organs, qualified by different terms": thus akeloa spleen (loa long), and also akeniau; akepaa the liver, as well as the simple ake; ake-mama the lungs (see above, s.v. amo). In Sa. atepili the spleen, atevae the calf of the leg, Tah. aterima the thick part of the arm. In Ef. uateam' (d. uateau) the kidneys (see above, s.v. amo) ua-nate-natuo, or ua-nate-tuo, the calf of the leg, in one dialect is denoted by uateau natore, lit. kidneys of the shin (i.e., the leg from the knee to the foot, see tore), and uateau laso denotes kidneys of the scrotum. Ua-nate has exactly the same meaning as uate (i.e., ua-ate) the only difference being that in the former ate c. art. is nate; ua, fruit, is used because the parts spoken of are round or fruit-shaped. In Ef. dd. the calf of the leg is uateau natore, ua-nate tuo (or natuo), and nabela natore, of

which the last lit. denotes the belly of the leg (below the knee).

Atelaki na, or atelakia na, s., the owner of it, owner: from a, art., and telaki or telakia, q.v.

Atena na (d. atia na), s., maternal grandmother; voc. tata. See ani na.

Ati na, s., c. art. nati na, child, d. ani na, q.v. [Ma., Tah., ati offspring.]

Atia na, s., paternal grandfather or grandmother: voc. tia. See atena na, tata, tematete ta, tia, tematia ta.

Ati(a), d. uati(a), v. t., d. for ari a, q.v.

Atoara, see natoara.

Atu na, s., c. art. natu na, d. ati na, his, her child, offspring. See ani na.

Ātū, c. suf. atu-gia (d. uātū) beat, smite, break off or divide off (as a piece of a plantation); atu (namauri) utter (an incantation), at' usi utter rehearsing (see us ia), ātū saki plop up (of a turtle, also of the sound of the breath in the throat of a man recovering from a faint or dying); and atu taku turn the back (to anyone on being addressed, as if not aware of it), atu taluko turn oneself (from someone); atu tuai break in pieces (a plantation) giving him (a portion); fiātu, v. r., to be fighting, to be smiting each other: nalagi atu the wind beating, a hurricane; atu nabau kill (by smiting the head); atu

ualubota rout the enemy (smite, break the enemy). With the ending maki the word, atu-maki, means jerk, snap, as atu-maki jerk (as the branch of a tree), balusa atu-maki to paddle jerking (with a jerking motion of the paddle), atu-maki nalō ra jerk their voices, or snap their voices. A. hatā beat, smite, hatiā be bent, stoop (a man), Nm. heti declaim: cf. hatta to break, to beat off (as leaves from trees), to utter (words).

Atuta (see ta atuta ki), s., set time, or place, as i ta atuta ki nia, he declares a set time to (one), i.e., to meet him on a certain day, or at a certain time (to do something), ru tu natūta they kept the set time, i risugi natuta he changed the set time. See ta atuta.

Atu-maki, v. See atu.

Atu saki, at' saki, v. See atu and saki.

Atu taku, at' taku, v. See atu and taku.

Atu taluko, at' taluko, v. See atu and taluko.

Atua, s., God. Introduced word.

In Meli. c. art. the word tētua (East Mai rētua, To. hotooa, he otua) denotes among the heathen the same as atamate, that is, any spiritual being regarded as having supernatural qualities or powers, as a demon, good or bad, a ghost, a god: it is a general name. A human being on dying immediately becomes a tētua or natamate—

that is, not only a spirit, but, among the heathen, an object of superstitious regard. In Sa. *aitu* a spirit, a god, seems to belong to the same stem, whence, with *a*. ending *a*, *aitua* haunted. Probably both *aitu* and *atua* belong to the same stem as *ata*, q.v. The word in Ha. (*akua*), To. (*otua*), Ma. and Sa. (*atua*) now denotes God in the Christian sense, and it has been introduced with this meaning into Aneityum, Tanna, Efate, Epi, &c.

Atum-kol, s., echo, lit. offspring of the call or shout, and

Atuma, in pr. nn. *atuma-neru* offspring of war, &c. See *kola*, and for *atuma* offspring, see *futum*.

Atuta. See p. 19.

Au, verb. pron. 1 pl. excl., we, they, d. *pu* (for *mu*): separate pron. *kinami* we—they; *kinau* I, verb. pron. a I, d. *ni*.

Äu, ad., yes, d. *äo*. *A*, dem. prefix, and *u*, or *o*, for which see *o*. H. *hahu'* that (is it).

Au, v. i., to heal, get well, d. for *abu*, id., q.v.

Äu, s., a kind of lizard, d. for *käu*, id.

Au, v. i., to bark. See *ao*.

Äüa (*äwa*), v. i., or *a*., fatigued, c. art. *näüa*, one fatigued. H. *ya'af*, to be fatigued, *ya'ef*, fatigued.

Aüa (*awà*), ad., no, it is not: d. *eüo*, q.v.

Anaua, s. (*awawa*, a reduplicate), d. *bau*, q.v., maternal uncle.

[My. *uwa*, *wa*, *uwak*, an uncle or aunt], cf. A. 'amm', an uncle. See *bau na*.

Aue, interj., surprise, commiseration. [Sa. *aue*, alas! oh! of wonder.] A. *awwi* (&c.), alas! ah! oh!

Aui, interj., surprise, commiseration; *a*, dem., and *ui*, q.v.

Auis, interj., surprise, commiseration; *a*, dem., and *uis*, q.v.

Aul ia, v. t., dd. *ul ia*, *ol ia*, *uil ia*. See *ul ia*.

Aum, s., c. art. *naum*, d. for *aime*, q.v.

Aure, s., a singer, bard, *a*, art., and *ure* or *ore* (see *ore*). [Fut. *goro*, Ma. *whakaoriori*, Ha. *olo*, My. *uraura*, Mg. *hira*, to sing, &c.] E. *halaya*, to sing.

Aüta, s., or ad., *auta*, ashore, on land, d. *euta*, q.v., *a*, prep., and *uta*, q.v.

Ba-, or fa-, caus. prefix, originally *ma*. [Mg *ma*, fa-, *mpa*-.] S. *ma*- (Maphel conj.), Mod. S. *ma*-, caus. prefix (St., pp. 110, 111): the Mafel or Maphel is simply the participle of the ancient Aphel (H. *hiphil*, A. 4).

Ba (*bwa*), and *ua* (*wa*), v. i., to rain = d. *boua* (*bowa*). [Epi *mboba*, *mbobo*, Ta. *ufu*, id.] A. *ba'a* to rain continuously, *ba'a'a* rain, rain water.

Ba, or fa (*va*), v., to go, enter (*a* ship, &c.), tread (go upon), with *si* suffixed, *ba-si* to tread, tread upon (go upon). [Fi. *va-ca*,

to tread upon, hence *va na*, and probably *yava na*, the feet, Mysol *bo*, to go. This verb in Ef., &c., is often followed by a "directive," or adverb, which sometimes is suffixed to it, and the expression thus formed may signify either to go or to come, thus, An. *apan*, go there, *apam*, come here, Ef. *ban*, or *bano*, go there, *ba be* (d.) come here, (d.) *umai* (in which the *ba* is corrupted to *u*), Sa. *o mai*, Amboyna *uimai*, *oimai*, *omai*, Mysol *bo mun*, to come here; My. *pārgi*, *pai*, to go, is perhaps this *pa* and *rgi* or *i*, *pārgi-mari* to come, like Ef. d. *bano* to go (*ba* and *no*), *bano-mai* to come here. The *mai* in such phrases as the above, Ef. dd. *mai*, *be*, has sometimes, from being an abverb or directive so used after *ba*, come to be used alone, the *ba* being understood, signifying to come: thus in one Ef. d. *mai*, in another d. *be* (*mai* and *be* are forms of the same particle) are now verbs used alone denoting to come here. My. *mari* hither, here, in like manner used alone signifies to come. See under *banotu*, *notu*.] H. *bo'*, *ba*, to enter, come, go (cgg. E. *baw'i*, A. *bā*, to return, &c.)

Bā, v., to come from (from a place), as Ku *ba se?* you come from where? *i ba nalia* uan he comes from that place, dd. *bai*, *be*, *bāki* (where the prep. *ki* = *from*). [Mg. *avy*

aiza? = *ba se?* = come from where? come whence? *avy* to come.] See under *banotu*.

Bā ki, v., c. prep., to go to (a place): *ba*, and the prep. *ki* to: *ki*, to, sometimes denotes from see preceding word.

Bai, v., d., *bā*, q.v., to come from, as *bai se?* come from where? See under *banotu*.

Bai, v., to be, d. for *bi*, q.v.

Bai a, v. t., to gather together in order to carry home, as fire-wood, or fruit, &c. [Fi. *va-ya*, ps. *vai*, to make a bundle, as of sticks, to carry on the back.] See *afaiā*.

Ba, d. *mba*, final conj., that: used in the conjugation of the future and imperative and infinitive of verbs.

Ba, that thou, sign of 2 pers. sing. imperative; includes pron. 2 pers. sing. [Motu *ba*, used in the same way in fut., inf., and imp., Fi. *me*, in imp. and inf., Ma. *me*, forming a kind of imperative future, Mg. *mba* that, Ml. P. *ba*, *b'* that, used in conjugation of imp., inf., and future.] A. *fa* that (final conj.), &c.

Bā, v., d. for *mā*. See *anī*, v.

Bāb, s., d., voc., father = *āb*, *bābu*, *abāb*, id.

Ba na (*kba na*), s., c. art. *na* *ba na*, and reduplicated

Baba na, s., hollows, or channels; and

Baba, s., c. art. *nababa*, a hollow, channel, or bed of a stream, dry except after heavy rains:

Baba, s., c. art. *nababa*, a board: [Sa., Tah. *papa*, My. *papan*, id.]

Babu na (d. *bamu na*), s., c. art. *nababu na*, the cheek: (My. pipi, Tah. *papa—uru*, id.] H. *gabab* to be curved, hollow; to cut, dig. Hence *gab* the back (see below, *bamu*), *geb* a board: egg. having the sense of hollow, curved, are numerous, as *gavah*, *gafaf*, *guf*, or *gup* (*infra* *kobu*, *kubu*, *kabu*), *kafaf* (*infra* *kau*, *kai*, *kaf*), *nakab* (*infra* *nabea*, i.e., *nak-bea*, d. *nakima*, *fafine*), *bub*, 'abab, *nabab*, &c., and the cg. words in A., &c. Mg. *hoboka* hollow, concave, *pepo* hollow, concave, My. *âmpa* hollow, To. *papa* the hollow piece of wood on which *gnatoo* is imprinted, *lowpapa* a board, &c.

Babatrêga, v. i., or a., variegated, versicoloured, as cloth: the formative prefix *ba* doubled; said to be denominative from *trôga* (*toga*), q.v., a versicoloured woven basket.

Bâbu, s., d., voc., father: dd. *âfa*, *âb*, *abâb*, *bâb'*.

Bâfa, s., a small separate house used only by women dwelling apart from men during menstruation, and also at the time of parturition. From *afa* to bear, carry, c. pref. *ba* (for *ma*). See *bâofa* (d.), which is from *ofa*, d. for *afa*, bear, carry: *bâofa*, though etymologically the same as *bâfa*, has a different meaning, no such custom as is implied by the *bâfa* obtaining among the speakers who say "baofa." *It denotes the act of men-*

struating, not the house for those menstruating.

NOTE.—In Ha. the house for menstruating women was called *hale pea*.

Bafanau, same as *fanau*, q.v.

Bafano, or *fafano*, v., to wash the hands. See *bano lia*. [Sa. *fafano* wash the hands and mouth, Fi. *vuluvulu* wash the hands. See *bulu nia*, *bano lia*, *balo nia*, &c., *infra*.]

Bafatu, or *fafatu*, v. t., to trust in, confide in, rely upon. See *fatu*.

Baga, v. c. See *bagan ia*, to feed, charge, fill;

Bagan ia, v. c., to feed, lit. make to eat, *bagan iâ sa*, lit. make him eat it; caus. prefix *ba*, and *kan* to eat. With the *n* elided *baga*, as *baga nata* feed anyone, *baga sisi* load a gun; *baga*, absolute, as *i бага* (of a pig or a fish) to wander about in search of food; *faga* (of fire), *nakabu faga* a burning or devouring fire, *i faga* it burns, devours, or eats (of fire, and of an ulcer); *nafaga* a bribe, *nafagafaga* a bait. [Fi. *vakania*, Sa. *fafaga*, feed, cause to eat, Mg. *mamahana* to feed, also load (a gun), caus. pref. *ma*, and *fahana*.] See *kan ia*.

Bagau-nabau, pr. n., c. art. *nabagau-nabau*: the feeder of the oven with the slain; *bagu*, *ua*, *nabau*.

Baga, s. See *bago*, a hill, d. *mago*, d. *bega*.

Baga, s., d. for *maga*, the banyan tree.

Bagabaga, v. i. See bagobago.

Bagarai a, v. c., to dry, lit. make dry: from gara, kara, dry. [My. mangaring kan, id.] See gara, kara.

Bagaranu a i, den. v. c.; from ran, c. art. niran, fresh water; to wash with fresh water after bathing in the sea: d. bakaranu mia, id. (naru, transposed for ranu). [Sa. faalanu to wash off salt water, ps. faalanumia; with 'i faalanuma-'i.] See ran, s.

Bagi, v., to mount, climb, ascend (a hill, ladder, tree, ship, &c.); may also have the prep. ki before the object, as bagi nakasu or bagi ki nakasu climb the tree, bagi to go up, ascend, bagi ki go up on. [Mg. akatra, miakatra, id., My. minggah, id., Ma. piki to climb, pikitia.] A. 'aka', 4), to ascend.

Bagobago, v. i., or a., to be crooked. [Sa. pi'o, pi'opi'o, id., Ma. piko, bent, Mg. vokoka crooked, My. bengkok, Ja. bengkong crooked.] H. hafak, S. hpak, A. 'apaka to turn, &c., H. hapakpak crooked, twisted. Hence

Bagobagosa, a., crooked, twisted: -a, a. ending; and

Bagobagōra, a., id.: a. ending -ra.

Bago, v., to be behind, i bago asa he is behind it, as i bago nakoro he is behind the fence (of a man behind a fence put up about his house to shut out the public view), i bago nafanua it is behind the land (of a ship taking shelter under

the lee side of an island in a hurricane). The word bago na, s., denotes the heel; the lower part of the back (syn. bisi na); bago nafanua west end of an island, is the opp. of meta nafanua east end of an island (fore-end and heel-end); bago na kelu, or bago na kelu is the after part of an army that (kelu) goes in a circuitous course to surprise the enemy—and in all these senses the word in one dialect is pronounced mago na, which is the more original form. The hills behind the villages, or not far back from the shore, on which there is no jungle, are called bega, bago, d. mago. This word is much used in names of places, points or heels of the land: thus Pagona is the name of west end of Deception Island, Havannah Harbour, and Pago of the long point of land on the south of Fila harbour; Selimbaga a place on Tongoa, &c. The end of anything, as the land, a stick, &c., is called meta-bago na, lit. the eye or point of its end. [TaSa. pigo na, end or extremity.] H. 'akab, A. 'akaba to be behind, to come from behind: the form (in Ef.) resembles A. ma'koh, mago, bago: H. 'akeb the heel, A. 'akib' id., and the end of a thing: H. 'akeb also denotes the extreme rear of an army, and 'akob a hill, acclivity (A., E., id.)

Bago na, s., d. for *mago na*, heel of foot; back part of body; hinder end (of an island) in opp. to *meta na* fore end (i.e., east); hinder part of an army; an end (of anything); end of a house (the Efatese house has two ends), hence, inside of a house at the far ends, and then generally in one d. inside (of a house); end, i.e. bottom, of a hole or deep pit. See preceding word and *mago*.

Bagote fia, v.c., to buy it, purchase it, lit. to break, separate (from its former owner) a thing, d. *bakotufia*. See *koto*.

Bagokot, or *bagkot*, v., reduplicate of foregoing.

Bā gote fia, v., to break a thing (as a stick) by treading (see *bā*) on it.

Bai, v., d. *bā*, to go or come from (a place): *ba* v., and prep *i*, d. *bā ki*, id., has prep. *ki*.

Bai, or *bei*, v., dd. *bi*, *mi*, to be, as, *i bai fatu* it is a stone; also prep. before the object of many verbs, see *bei*. See *bi*; and *bei* (or *bai*).

Baibai, or *baibaia*, v. i., or a., to be large, wide; said to be d. for *bebea*, q.v.

Bai na, s., d. for *bau na*, the head. See *bau na*.

Bai, s., d., c. art. *nabai na*, feathers or covering of a bird: d. for *mau na*, q.v. [*Ma. hou*, feathers.]

Bai! *baibai!* interj., surprise and pleasure. [*Mg. baba*, id.] A. *bah'i bah'i* id.

Baina, v., to go there (away from speaker), *ba go*, *i to*, *na there*:

d. *binēn'*: d. syn. *banotu*, q.v.

Baka, d. sometimes for *baki*, v., used also as a prep.: *ba to go*, and *ki* (rarely *ka*) *to*, as v., *i baki nalia uane* he goes to that place; as prep., *i bisa baki John* he speaks to (or unto) John. [*Epi beki*; and *Epi d.*, with prep. *ni* (instead of *ki* and equivalent to it) *bani, Florida vani*.] See preps. *ki*, *ni*.

Baka, or *faka*, caus. prefix. This consists of the caus. prefix *ba* (or *fa*), q.v., and the dem. particle *ka*, q.v. [*Fi. vaka*, *Sa. faa*, *Ma. whaka*, *Mg. maha*, *faha*, *mpaha*.]

NOTE.—As this particle *ka* (*Mg. ha*) has various uses in Oceanic, and as in *baka* it is manifestly used in a manner not of local or recent origin, the question arises as to what its exact force in this connection is. In *My. ka* is prefixed to the verbal noun formed by the suffix *an* exactly as in *Ef. na* (the common art.) is to the same verbal noun, and in that case it has the force of an article. In *Ja. ka* is used in the same way, and in addition prefixed to a verb forms a passive verbal adjective, as *suduk* to stab, *kasuduk* stabbed, or passive verb (as it is called) to be stabbed. (So in *Fi.*, as, e.g., *voro-ta* to break, *kavoro* broken.) And it is thus that, in the case of the numerals, *ka* prefixed to the cardinals makes them ordinals in *Ja.*, *My.*, *Fi.*,

and Ef. These ordinals having been formed as *katolu* third (that which or he who is three, that (or what) is three) the causative prefix *ba* added formed *bakatolu* make third, cause to be third; this word in Mg., *fahatelo* (verbal adjective), is "third," in Ef. *i bakatolu* is (verb) he made the third (time) at it, and the verbal noun from this verb, formed in the usual way, is *nafakatoluan* the being or doing the third time. Compare in H. the den. verb formed from the numeral three, Piel (causative) "*to do anything the third time*," &c., and Pual part. (verbal adjective) "three-fold," &c. In Ef. *bakatolu*, though really a verb, is translated into English as an adverb of times—thus *i bakatolu bat ia* he did it three times, but lit. he made the third time doing it.

Baka roa, v. i., to jerk over to the other side (a canoe sail): *boka tia* to strike, and *roa* to turn round.

Baka, s., a fence, a fence of stone or wood made for protection or fortification in war. [Ha. *pa* a fence, Ma. *pa* a stockade, fortified place, *pā* to block up, obstruct.] H. *ma'ākeh* a parapet (surrounding a flat roof) to hinder one from falling off, from 'akah, A. 'aka' to hold back (and 'āka), hinder, impede.

Baka sia, d. transposed for *kaba sia*, *koba sia*, to follow.

Bakabasea, v. c., d. syn. c. *suer ia*, to scold, vituperate: from base *a*, id.

Bakabātē, or *bakafāte*, v. c., make the fourth time: from *bātē*, 4. [Mg. *fahefatra* the fourth.]

Bakabulu tia, v. c., nearly the same as the simple verb *bulu tia*, q.v.

Bakabunuti, *bakamānu*, &c. See *bakaralima*.

Bakafakal ia, v., to console, comfort: reduplicate from *bakal ia*, id., q.v.

Bakafia, d. *bakafisa*, v., make how many times? make how often? See *bisa*.

i. *Bakal ia*, v. c., to soothe, comfort, take tender care of (as of a child, or one in sorrow): see *kal*. A. 'agila to soothe, comfort; E. 'egal, a child, Ef. *kal*, *fakal*, and d. *kekel*, id., usually vocative, and much used in proper names of children, as *kal nagusu* child of the point (promontory), *kal* or *fakal tamate* child of peace, &c.

ii. *Bakal ia*, v. c., to sharpen (as a knife, axe, &c.) H. *kalal*, *Pilpel*, to sharpen; to move to and fro, A., E., id. See *makal* sharpened, sharp, *kala* little, &c. H. *kalal* to be light, to be swift, fleet, to be diminished, little, so A. *kalla* to be despised, H. *kalon*, shame, *pudenda*, Ef. *makal*.

Bakalailai, v. c., nearly same as simple verb *lailai*, q.v., to be delighted.

Bakalarua, v. c., make the seventh time, or seven times.

See larua, kalarua. [Mg. fahafito the seventh.]
 Bakalatesa, v. c., make the sixth time, or six times. See latesa, kalatesa. [Epi vaari.]
 Bakalatolu, v. c., make the eighth time. [Epi vaarolu.] See latolu.
 Bakalifiti, v. c., make the ninth time. [Epi vakoveri.] See lifiti.
 Bakāleba, v. c., make (himself) great, be proud : leba, laba.
 Bakalima, v. c., make the fifth time, or five times. [Mg. fahading, the fifth.] See lima.
 Bakamataku ki, v. c., to make afraid, to threaten, frighten : from mataku to be afraid. [Mg. mahatahotra, My. mana kuti, manakut kan, Sa. faamata'u.]
 Bakamaturu ki, v. c., make to sleep, put to sleep : from maturu to be asleep, to sleep. [My. manidor kan.]
 Bakamauri a, v. c., to make alive, save : from mauri to be alive, live. [Sa. faaola, My. mangidupi, Mg. mamelona.]
 Bakameta sa, v. c., to direct the eyes to, look at : a bakameta gu is, i bakameta na sa, &c., seems to mean lit. I direct my eyes, make my eyes upon it, &c. : meta, or mita, q.v., v., and s. Bakamita, id.
 Bakamirara. See mirara.
 Bakanaru mia, v. c., naru, transposed for ranu : d. for bagaranu a i, in the one case m' is the t. prep., in the other a.
 Bakarairai, v. c. Nearly the same as the simple v. rairai, q.v.

Bakarau sa, v. c., divide it (among a number of persons), distribute it : from rau, q.v.
 Bakarogo, v. c., make (himself) hear or obey, be humble, quiet, meek ; from rogo, q.v.
 Bakāru. See bukaru.
 Bakarua, v. c., make the second time, or two times. See rua, karua. [Mg. faharoa, the second.]
 Bakaralima, or bakarualima, v. c., make the tenth time, or ten times. [Epi vaduūlimo.] See rualima, or ralima, karalima.

NOTE. — The caus. prefix baka may be attached to the word or words denoting any number, as bakabunuti (bunuti, 100), bakamānu (mānu, 1000), make the hundredth, thousandth time, or one hundred, one thousand times, bakaralima lima (ralima lima, 50), bakamanu ralima (manu ralima, 10,000), make the fiftieth, ten thousandth time, or fifty or ten thousand times, &c.
 Bakas, or bokas, s., c. art. nabakas, flesh ; then, a pig (not a sow or a boar) specially reared and esteemed for its flesh ; then, Hades, because of the numbers of such pigs killed on occasion of deaths, especially of chiefs, whose flesh was not only much enjoyed at repeated feasts among the living, but supposed in some way to accompany or follow the souls of the deceased to Hades, and give corresponding gratification to

the shades of the departed assembled there: with the prep. a, abakas, or abokas, in Hades. [Epi bukahi a pig (not boar or sow), Fut. pakasi a pig (gen. name), Ero. mpokas a pig (gen. name), An. picad, i.e., picath, a pig (gen. name).] A. manhus' having much flesh, fleshy, from nalias'a to denude a bone of flesh, to take the flesh from off a bone.

Bakasa, v. c., bakasa ki, or bakasa ia, to paint (as the face), hence na fakasa, s., a festival (adornment); to clean, make clean (as a place), to clear, make clear. [Fi. ai qisa paint for the face.] A. nakas'a to paint, to colour; to clear, make clear (as a place): bakasa, dd. (trspd.) bisaki, biski.

Bakasau, v. c., dd. bisakau ia, bisau, bisaku tia, to make or build up a fire, lit., make to join on to, i.e., one stick to another, to make a bigger fire. (By joining together the smouldering ends of two fire sticks and then joining on to them the ends of other sticks a fire is built up.) The initial bi or ba in this word is the causative prefix: the simple verb is siku tia, q.v.

Bakaser ia, v. c., to loosen or remove a tabu (as from a place), make common or non-tabu. See ser ia.

Bakasere a, v. c., to treat kindly carefully providing for, to entertain hospitably. See sere a, *ps. masere*.

Bakasikai (d. fakasikitika), v. c., make the first time, or one time. [Mg. faharaika the first.] See sikai (or isikai), kasikai.

Bakosoro fia, v. c., make to burn: from soro, v. c., to burn.

Bakatabtabu ki, v. c., make .. tabu, or declare tabu. See tabu. [To. fakatabu to interdict.]

Bakatar ia, v. c. Nearly the same as the simple verb tar ia, q.v.

Bakatau, v. c. Nearly the same as the simple v. tau, q.v.

Bakateba, v. c., caus. form, to watch, to look out or watch for, as bakateba na bai saki ni aliati watch or look out for the rising flush of dawn. [Sa. tepa, tetepa, to look towards.] H. sapah to look out, view, watch, look out for.

Bakatila ia, v. c., to suffice: from tilas ia, q.v., and see also the simple v. las ia.

Bakatogo ia, v. c., d. for

Bakatoko ia, v. c., to make a show or feint of striking or pushing. See the simple v. togo fia.

Bakatolu, v. c., make the third time, or three times. [Mg. fahatelo the third.]

Bakau, or bakaué, v. c., to say or shout aué! aué! or au! au! to make a howling or barking noise in a well-known Efatese way expressive of joy, triumph, or derision: the howl or cooe repeated several times, ending in the loud jerking or barking utterance of au! au! au! H.

'avah to howl, cry out, A. 'au i to howl, as a dog, wolf, or jackal. Bakaui ia, v. c., to make like, imitate, to be like to, resemble: the simple v. is aul ia (dd. : ui lia, ol ia) or ul ia, q.v.

Bakaui a, v. c., d. buti a, q.v., make an end, finish. [Fl. vakaoti, To. vakaochi, Sa. faaoti, Ma. whakaoti.] H. kaseh an end, kaseh, A. kas'a', 2, to finish.

Bake, d. baku, v., to search, to search for (as to search for insects in the head, or for fleas and such like in mats or cloth). S. bka', or bko', to search.

Baki, v., to go to (a place), ba to go, and ki, prep. ,to: d. bè' (nearly beh), id.

Baki, pfp., to, unto. This is preceding word used as a prep.

Baki, v., d., to go or come from (a place), dd. ba, bai: ba to go or come, and prep. ki (to), from. For bā see bai.

Bakē, d. for baki se, go where? bakē is for baki ē, go to where: se, d. e, where? se is e c. art. s'.

Bakilina, v., to go or come into the light, i.e., into view, to appear: baki go or come to, and lina light. See lina, d. ali.

Bakitakita d. for makitakita, q.v.

Bako, s., shark, d. baké. [Malo bacio, Epi bekeu.] Der. uncertain.

Bākor, v., d., to go or come in front of, to appear: ba to go or come, and koro, q.v.

Bakotu fia, v. t., d. for bagote fia, q.v.

Baku, v., d. for bake, q.v.

Baku, v. t., to pluck out, baku sa pluck it out, ps. mafaku plucked out, tafakaka, d. tafagka (i.e., tafak'ka), v. i., to burst, explode. [Sa. fa'i pluck, extract, mafa'ifa'i extracted, Ma. whakiwhaki, and kowhaki, to pluck, My. kopak to burst, break out, Mg. vaky burst out, mitifaka to burst, mitefoka to sound (as the explosion of a gun.) A. faka' to burst, to pluck out, tafakka', 5, to be burst.

I. Bala, v. i., to be smooth. [Sa. molemole, lamolemole, id., Tah. moremore smooth, without branches, as a tree; even, without protuberances; also, hairless, more, v. i., to drop or fall, as pia leaves when ripe, Ma. moremore, v. t., to make bald or bare; strip of branches, &c.] A. māra, n. a. maur' to fall off (as wool or hair from the body, feathers from an arrow); to pluck out or off (as hair, wool).

Bāla, i bi bāla, it is smooth, level. See preceding word.

Bala-gara, v. i., d., to be poor, lit. smooth (or bare) dry, bare and dry: gara or kara dry, q.v.

II. Bala, v. i., often pronounced bēla, d. bōla to incline to; be close to: i bala nakasu inclines and keeps close to a tree (hiding), balā sa inclines and keeps close to it, bala-afi nafanua hugs the land (a ship), (see af ia); bala is close

to (as a man to a tree, or one board to another), hence to be stuck and inclining from side to side to get through (as a man in the vines of the jungle, or in any confined place, as a narrow door; a bone in the throat, or the branches of a fallen tree in those of another); *bala-tagoto*, or *bala-goto* incline across, hence cross, a., as *nakasu bala-tagoto* (see *goto*) a cross beam, or cross stick, hence *fāla* a ship's yards (because they are fixed across or on the mast), and sticks fastened across or on a tree for a ladder to climb it are called *fāla*, or *balafala*, and *bala-galu* (see *galu*) is the upper cross board at the end of a canoe; *fāla* also denotes a litter, so called because the sticks forming it are fastened across or upon each other. [Sa. *pilia* to be entangled (as one tree falling against another, &c.), *pipipili* be near, *pipili* a cripple, Ma. *piri*, to stick, come close, keep close, skulk, hide oneself, *pipiri* come to close quarters, join battle, Ha. *pili* to cleave to (as to a friend).] A. *māla*, n. a. mayl' to incline, incline to, bend or lean to (something); to be close or near to; to have a part of the body (*vitio naturae*) inclined or bent to one side (used also of a building leaning to one side); 3, make a hostile incursion. Nm. *miel*, v. i., *slant*, *deviate*, *incline* (to-

wards), *mail* (gerund) slope, inclination, propensity.

III. *Bala*, s., the belly, usually pronounced *bele*, q.v.; *balau*, for *bala am'* (like *uateau* for d. *uateam'*), the inside of a man, or of anything (hollow or womb of the am', abdomen), *baloa* (ending a) a hollow, a valley, *balua* a hollow or hole in a rock, *falea* a cave, *balakutu* na the hollow at the back of the head (lit. the hollow of his *kutu*, q.v.), *baloleba* the stomach (lit. the big hollow), *bile na*, or *bele na* his mother (lit. his womb, the womb that bore him), na *felak* a family, tribe, *bela-ki*, to gird (oneself), to tie or fasten under one's girdle or belly, to take with one, to conceive (a woman), *bela* source. [Ma. *wharua*, a., concave, s., valley, *whawharua*, s., mother, where a house, people of a house, *wharetangata* connection by marriage, Tah. *fare* a house, *farefare*, a., hollow, as the stomach for want of food.] H. *beten* the belly, the womb, the inside, the womb, mother, *batan* properly to be empty, hollow, vain, i.q. *batal* (see *balo infra*), A. *batn'* belly, inside or middle of anything, pl. connections by marriage, a tribe (small), *batana* to have the belly distended with food, to be intimate and familiar, to be hid, 4, to fasten the girth under the belly (of a beast of burden), to cover, hide, 5, to put a thing under

one's belly, S. btan to conceive, have in the womb, A. batuna to have a great belly.

Balāf ia, v. t., incline to keeping near to: ala II., and āf ia.

Balagote fia, v. t., incline (or bend) across it: bala II., and goto, or koto.

Balāfis ia, v. t., hug (as a ship hugging the coast): bala II., and afis ia.

Balaga tia, v. c., to lift up (as the cover from anything): laga tia.

Balaga-saki nia, v. c., lift up, stripping off (as the husk of reeds): preceding word, and t. ending saki. Hence

Balaga na, s., husk, scale, or similar thing that is or may be *lifted up from* what it covers or encloses: syn. laga-laga na.

Balafalā sa, v., to be entangled (as one tree falling against another). [Sa. pilia, id.] The radical idea is seen in *bala* to be entangled or stuck in the throat (*a bone*); the bone *inclines to one side* and so sticks. See bala II.

Balafala, s. See fala, s.

Balas, c. art. nabalas, i.e., *nabālas* big hollow; nabua nabalas the road of the big hollow or gorge behind Utaon.

Balau na, s., the belly, inside; inside, middle of anything: bala III., and au for amo: balau is, lit., the hollow or middle or inside of the belly.

Balaus ia, v. t., to go through or along a thing lengthwise, not to go across it (*balagote fia*):

bala II., and *us ia* to follow, go through or along (as a road, &c.)

Balea, s., d. for *baloa*, valley: bala III., and a. ending a.

Balebalea, and *belebelea*, full of hollows, bellied, large: bala III., and a. ending a. [Ha. pele, to have a large belly; to be large.]

Bale sia, v. t., d., to husk, strip off (as the envelope of sugar cane); and

Bala-saki, v. t., id. A. wafala to decorticate.

Bali, v. i., to fast;

Bali ki, v. t., to fast from (a thing);

Balifali, v. i., to fast (*many people*). [Mg. fady, id.] A. 'abala, or 'abila, to abstain; to be devoted to the worship of God, 2, to mourn (the dead).

Balikau ia, v. t., to go or step over: ba to go, and likau or lakau, q.v.

Balo, v. i., a., ad., to be empty, vain, null and void, to no purpose or effect: i *balo* it is empty, nasuma *balo* an empty house, lo or te *balo* an empty, i.e., a worthless thing, a trifle, nothing, i *toko balo* he remains in vain, to no purpose, ~~for~~ nothing, idle; d. mole; hence sera te *balo*, or sera te mole, to deem worthless, vain, to despise. [Fi. wale uselessly, for nothing, idly, Ha. wale, Sa. vale.] A. batala, n. a. butl', or botl' to be vain, nothing, to no end or purpose, in vain, for nothing, idle, H. batal to be empty, vacant,

idle (cognate *bafan*, *bala* III.),
E. *bafala* to be empty, vain.
Bālo, prep. or ad., d., above, up:
see (b') *bi*, prep., and *ulua*, v.
[*Malo aulu* (a, prep. "on"),
Fut. *weiluga* (see *elag*, *infra*),
Ha. *maluna* above, up (ma,
prep., and *luna*).] Amh.
balai above, and exactly as
Ef. *bālo ki* (above to), *balai*
ka, as *above* his house, or
above anything: the prep. *ba*,
E. *ba*, on, and *lai* the upper
part, high, A. 'alu, 'alo, upper
part.

NOTE.—Compound preps. or
ads. of this kind consist of a
preposition prefixed to another
word, which may be an ad., s., or
a. used substantively (as Eng-
lish *above*, *aboard*, *around*, i.e.,
on-bove, on-board, on-round):
thus Ef. *elag*, d. *bālo*, Sa.
iluga, Ha. *maluna*, *Malo aulu*,
Amharic *balai*, above, on high,
on the upperside or part, all con-
sist of the preps. *e*, *i*, or *a*, q.v.,
or *bi*, *b'* or *ma*, *mi*, q.v., and a
word signifying high, up, or
the upper part and side, for
which see *ulua*, *elag*, *lua*, *laga*,
infra.

Balo nia, v. t., dd. *balo sia*, or
bilo sia, *bulo sia*, *bulu gia*,
bunu lia *bulu nia*, *bano lia*, to
wash (anything) to wash (by
rubbing): *fafano*, or *bafano*,
q.v., to wash the hands. [Sa.
fufulu to rub, to wash, My.
basuh to wash.] A. *masa n. a.*
maus' to wash; to rub with
the hand.

Baloa, s., c. art. *nabaloa*, a
valley, lit. what is hollow or

concave, -a being the a. ending.
[Ma. *wharua*, a., concave, s.
valley.] See *bala* III.

Baloleba, s., the stomach: *balō*
cavity. See *bala* III., and
leba, *laba*, big.

Balōtu, v. i., d., to go there,
or thither (away from the
speaker), dd. *banōtu*, *bīnōtē*,
bīnāts, *nēt*, to set out, go
away (from the speaker), hence
a common word of farewell to
one departing is *Ku balotu*
you are going away, to which
the one departing replies *Ku*
mato you remain. See *banotu*.

Balua, s., a hole or hollow in a
rock: see *bala* III.

Balu-saki, v. t., to paddle (a
canoe), row (a boat);

Balu-sa, v., to paddle, row, *balu-*
sā sa paddle or row with it (a
paddle or oar). [Epi dd.
mbeluo ka, *mbahua kin*, v. t.,
An. *ahelēd* (aheth) to paddle,
to row, to sail, Am. *fuloh* to
paddle, Fi. *ai voce* an oar, *voce*
to paddle, to row, *voce-taka*,
v. t. (= *balu-saki*), Pa. *pālusa*,
Ml. d. *masu*, Ml. A. *sua*, *Malo*
mo sua, Ta. *asua*, Fut. *sua*,
Mg. *voy*, act of rowing, *mivoy*
to row, *voizina* rowed, *fivoy*
an oar, My. *d'ayung* an oar,
d'ayung, *bārd'ayung* to row.]

NOTE.—*Balu-saki* is the
same as *voce-taka* (pronounced
vothe-taka) the *saki* or *taka*
being the transitive termina-
tion, i.e., the prep. connecting
the verb with its object, and
consisting of two preps. com-
bined, *sa* or *ta* and *-ki* or *ka*.
The first of these preps. is seen

in the d (th) of aheled, and in the z or zi of voizina, and sa of palusa. The verb "to row" is balu, voce (vothe), (m)beluo, (m)bahua, voy, masu, and without the preformative b' (v', m') asua, sua, d'ayung, and the l in balu, c (th) in voce, h in mbahua, s in sua, d in d'ayung, all are variations of the same original consonant which is elided in voy. The word for "oar," ai voce, fivoy, is in Ef. uose, d. uohe (wose, wohe), Fut. foi. In Fut. the connection between sua to paddle and foi an oar or paddle is not so apparent as that between Ml. P. su to paddle, and bos a paddle, because in foi, as in voy (= Fi. voce) the s has been elided; and the connection between Ef. balu to paddle and uose a paddle is not so apparent as that between Epi mbahua to paddle, and voho a paddle, Epi d. bahua to paddle, boho a paddle. See uose, *infra*. A. jadafa, or gadafa, kadafa (or 'athafa), Amharic kazaf (or 'azaf), to propel with oars, to row, Mod. A. kaddaf, or 'addaf, part. mo'addif (anc. mo'addif, or mo'azzif, cf. voce (vothe), bose, uose, voy, foi). Sua is without the preformative, cf. 'azafa, 'addaf: balu seems to have the same prefix as Sa. pale to row, without which is Sa. ālo (ps. alofia), and alo-fa'i to paddle, row, and with another verb, Sa. taualo,

to row, to keep on rowing. As to the prefix in balu compare that in batok, batu, q.v. Balu na, or balu na, s., relative, friend; a brother's brother, or sister's sister. A. ma'lai helper, relative, friend, associate, walai to be closely related, to be a friend, helper. Balu-naki, v. t., to be a balu to a brother or to a sister. Balu gor ia, v. t., help, befriend, take the part of. See gor ia. Baluk, s., c. art. nabaluk, an inlet or small bay, a cul de sac: ba, and luku. Bamasokò sa, v. t., come upon, find: ba go, and masoko, q.v. Bamau ria, v. t., d. bamau sa, come upon, find it; ba go, and mau (sa), q. v. Bamau, v., to reach to, or terminate at, as i bamau nalia uane it reaches to, or stops or terminates at, that place; hence, absolute, i bamau it terminates, stops, or ceases: ba go, and mau, q. v. Bamu na, s., the shoulder blade, shoulder, d. bau na. [Tah. papa the shoulder blade]. See baba a board. Bamu na, s., d. for babu na, q. v. Bān, v., d. for mān; ānī, q. v., c. preformative m. Ban, v. i., for bano. Ban, s., and baniben, s., armlet, worn between the elbow and the shoulder, and woven so that the outer surface consists of different coloured beads (carved out of shells) arranged in regular figures. [Malo ban, Epi beni]. Der. uncertain.

Bani, v., to act violently, to oppress, as ru **banī** kiena they violently destroy or take away a man's property (at his house or plantation), as in time of war, or as a punishment for crime; **baniban** us ia follow him, acting oppressively, persecute him. **H. yanah** to act violently, to oppress: **banī** has the preformative as in **batoko**, **balu**, &c.

Banako, v. t., dd. **binako**, **bunak**, to steal, **banakò** sa, and **banak ia**, d. **bunakon'**, steal it. [**Ma. whanako**, **whenako**, **Fi. butako**, **Ero. prok**, **MI. fenake**, **My. cholong**, **Ja. ñolong**, **Mg. halatra** c. pref. **mangalatra**, id.] **A. saraka**, n. a. **sark'**, **Mahri heriq**, **heliq**, and **desoq**, to steal. **Ef.**, **Fi.**, and **Er.**, &c., have the pref.

Banaga, s., mats, d. **banu**; so called because they are plaited, see **bau**. [**Fi. ibi**, **Epi yembi**.]

Banei, v. i., to come here (to the speaker); same meaning as **banimai**, or **banö-mai**. [**MI. P. vine**, id.]

Banei, s., d. **bane**, volcano: see **bani a**, v. t. [**Pa. banei** id.]

Bani a, or **ban ia**, v. t., to burn; to roast, to cook by roasting on the fire; **bēn** or **fēn** cooked or roasted. The **n** is not radical: dd. **beni a**, **banu sa**, whence **banus**. See **banei**; and dd. **ubu**, **upu**, of (ov), **um**, **üa** (**uwa**), oven (cooking), fire-place. [**Sa. faafana**, to warm up food, **mafanafana**, to be warm, **To. mafana**, heat, **warmth**, **Ma. mahana**, warm,

Ta. mahana, warm, the sun, a day, **Fi. vavi-a** to bake, **My. bu** to roast, grill, broil, **Ja. panas** hot, warm, **panaskan** to heat, **Mg. fana**, **voafana**, warm (applied to food cooked and warmed the second time), **mafana**, **mafanafana**, warm, **hafanana**, s., heat, **manafana** and **mahafanafana**, v. t., to heat, **mihafana**, v. i., to be hot, grow hot; and **Mg. memy**, **Sa. umu**, oven.] **H. afah**, to cook, to bake, specially bread or cake in an oven (**Ch.**, **S. id.**), **A. wafa'**, whence **mifa'**, an oven, **Mod. S. yafyana**, a baker.

Banimai, v. i., to come here (to the speaker), opp. to **banotu** go there (away from the speaker): see **banömai**. [**Epi mbinime**.]

Bano lia, d. **bälo sia**, v. t., d. for **balo nia**.

Bano, v. i., to go, go off, or away. [**Malo vano**, **Epi mbano**, **mbene**, **Meli fano**, **Fut. fano**, **Ta. uven**, **An. apan**.] The verb **ban** or **bano** is composed of **ba** to go, and an adverbial suffix or directive, for which see under **banotu**.

Banömai, **banāmai**, or **banimai**, v. i., to come here or hither, dd. **ba be**, **umai**, **mai**, **be**: **bano mai**, or without the suffix **nö**, **nī**, **ba**, **be**; with **ba** corrupted to **u**, **umai**; and, without **bano** (or **ba**), **mai**, d., or **be**, d., as a verb in the sense of the full expression, **bano-mai**, or **ba-be**. See **ba**, **bano**, *supra*; and under the following word. [**Meli fano mai**.]

Banōtu, sometimes pronounced balotu, v. i., to go away (in a direction from the speaker), to go there or thither, dd. bīnōtī, bānāts, bīnāts, and nōtu, nēt: ba to go, and nōtu there or thither. Nōtu, or nēt, originally an ad. has come to be used in some dialects for the full expression, as a verb. See the similar remark as to mai, or be, under the preceding word.

NOTE on the particles mai, d. be (in banomai, babe), notu (in banotu), and 'no (in bano):—

1. Mai, or be, coming after a verb is an ad. or "directive" signifying here, hither. [So in Fi., Sa., Ha., Tah., To., Ma. (My. mari).] Coming before a verb in Fi. it signifies to come, as au sa mai kauta I have come to take; so in Ef. a mai buati I have come to take, i.e., I (am) here to take: in two Ef. dd. a mai, a be, I have come, or I (am) here; as "to come" is always expressed in other Ef. dd. by banomai, or babe, mai or be in those two dd. may be regarded as a mere abbreviation of bano-mai, babe. So Mg. avy and My. mari are also used as verbs signifying to come. Before a noun or the ad. "where" mai signifies from in Fi., Sa., Ha. To. (mei, or me), Ef. (bai, bā, be), and Mg. (avy), thus Fi. maivei? Sa. maifea? Tah. mai hea? To.

meife? or mefe? Ef. bā se? bai se? or be sabe? Mg. avy aiza? from where? whence? The Mg. and Ef. are verbs—i bā se? avy aiza izy? he comes from where? In the other cases the mai, as in mai hea? is called a prep. Ef. i bā, or bai se? is, literally, he (is) hither (from) where? and in one dialect the prep. ki = from is expressed as i bā ki e? he (is) here (or hither) from where? In Fi. mai is also a prep. signifying in, at. The radical meaning of this particle is here or hither, and it is an ad. consisting of the prep. ma or ba (Ha. ma in, at, to, &c.) in, to, and the dem. i or 'i, this (place), here, hence mai, bai in or to this (place), here or hither. See Ef. d. i this, here; and the prep., in Ha. and Ma. ma, Fi. vei, Mg. amy, under the word bi (d. mi) *infra*. H. bazeh in this (place), here, Amh. bazih, and with the z elided (bayh, or baïh), here, lit. in this (place), and with the pron. 3 sing. instead of zch. Mahri boh here, H. poh here, lit., in this place.

2. Nōtu, or lōtu (nāts, nāt, nēt) like mai in two dialects has come to be used as a verb (nōtu, nēt) with the same meaning as banōtu for which it is used, as mai and be for banomai, babe, for the sake of brevity; and like mai it is a compound ad., consisting of the prep. nī, or 'n to (or ani,

q.v.), as to which see *nī*, *infra*, and a dem., *that*, *yon* (place), *there*, *yonder*, and signifying to that or *yon* (place), thither.

3. The *no*, or 'no, in *bano*, is the same as the *no* in *notu*, but without the *tu*, *i.e.*, it is the prep. *n'*, and *o*, dem. The difference between *notu* and *no*, or rather between *banotu* and *bano*, is slight, *banōtu* being simply a strengthened *bano*. The difference between *banō* or *bani* in *banimai*, or *bani-mai*, and *bano* in *banōtu* seems to be that in the former *banō* or *bani* or *banē* the dem. after the prep. *n'* is wanting, thus *banimai* go to here, *banōtu* go to there. T. *nyo* to there, thither, Matt. ii. 22, *nye*, id., Matt. xvii. 20, xxiv. 28, xxvi. 36. Amh. with the prep. *wada*, to, instead of *nē* (*i.e.*, originally E. *la*, A. *li*, to, cf. *balōtu*), *wadaziya*, and (*z* elided) *wadiya* to there, thither. The *tu* in *banotu* is dem., as in My. *itu*, that, *situ*, there, TaSa. *natu* and *atu*, that, E. *uetu*, that, H. *zektu*, that.

Bānu, s., d. *banaga*, q.v.

Banu sa, and banus. See *bani* a to roast.

Bāo, v. i., d. for *mā*, *mān*, *bā*, *bān*, *bōn*. See *anī*, v. i.

Bāofa, s., d., menstruation, i su *baofa* meamea (said of a woman menstruating while still suckling a child): *bafa*.

Bara, v. i., to be burned (as food in cooking): see *būria*, d. *bouria*, or *bauria*, *tabara*. [Ma.

wera burnt, hot, s., heat, *pa-wera* hot, Sa. *vevela* to be hot, ps. *velasia*, *vela*, done, well cooked, My. *parik*, *marak*, to kindle, set on fire.] H. *ba'ar* (Ch. *bē'ar* to burn, Pael to kindle), to burn up, to kindle, to be burned.

Bara, v. i., or a., to be barren, d. *oro*. E. 'abara to be barren, 'ebur barren.

Barab, v. i., or a., long, high (as a hill). [Malo *barauo*, Fi. *balavu*, Ml. U. *periv*, long, also wide.] Ef. dd. *baraf*, *baram*, *barau*, *birerife* (see *laba*, *leba*), prop. extended, cf. Ml. U.

Baraf, d. *barab*.

Baragai, d., transposed for *baga-rai*.

Bara tia, v. t., to beat. [Fi. *waro-ca*, My. *palu*, Ja. *pala*, Mg. *vely*.] A. *wabala* to beat.

Bana tia, v. t., to bind together. My. *barot* to gird, to bind round.] H. *libar* to connect, join together. See *farātī*, *infra*.

Baram, d. *barab*.

Bara-tuna, s., d. for *bura*.

Barau, d. *barab*.

Bārau, v. i., to reproach, speak loudly reproaching. See *rau*.

Barē, v. i., to be moved, move about, bare *ki*, v. t., to move, agitate, barefare *ki*, id. A. *farēfara* to move, agitate.

Bare, or barea, v. i., or a., d. *uorea*, or *orea*, to be blind (a man), to have a white speck (of an eye whose sight is lost), to be dirty looking, like n

sightless eye (of half-raw food). [Ml. A. bar, U. oror, Epi mbili.] H. 'avar, E. 'awir, to be blind.

Baretau, a., black and white spotted (as a pig), also a yam that has been peeled, or a tree that has been barked, i bi baretau: tau white, and bare, for which see the following word.

Barea, or **borea**, d., v. i., or a., black, dirty coloured. [My. biru blue, TaSa. berika black.] A. 'a'faru dust-coloured.

Baro, v. i., or a., to be heedless, taliga *baro* deaf, d. na *baro* one deaf, *baroharo* to be heedless, indifferent, *tabaro* to be heedless, refractory, lawless, *bārua* free from, as i tumana bisa *bārua* ki nia he declares himself free from it (as a crime), *marua* to cease, leave off, lo *bārua* kin ia see the nakedness of someone, literally, or as to his poverty or being devoid of food, &c. See *baror*, *būra*. H. *para*' to loose, let go, make naked, *pāru'a* lawless, unbridled, A. *fara*'a to empty, leave off, be free from (as free from cares or labour, careless, idle), 5, *tafarra*'a to be idle.

Baro, c. art. *nabaro*, s., one deaf.

Baro sia, or *baru sia*, v. t. This verb was used thus in the old days: to fell a big tree they burned round the base of it, then ru baru si, or baru lu *namalifera*, that is, smashed, broke, shaved, chipped, cut, or *scraped off the charred wood* ;

then burned the new exposed surface again, smashed or cut off (with the *karau tare*) the charred parts again, and so on till the tree fell. On E. Mai *barusi naniu* = Ef. *koi naniu* (see *koi*). Tea *farofaro* that which cuts, shaves, rasps off, *barobaroa* (a. ending -a) fit for rasping off (as sandpaper or a grindstone). [Fi. *varo-ta* to file, saw, or rasp, Sa. *valu* scrape out nuts (= Ef. *koi*), to scrape (as taro), ps. *valua*, Ma. *waru* to scrape, shave, cut (the hair), Ha. *walu* to scratch, rub, rasp, polish, Tah. *varu* to shave, to bark a tree, to scrape, My. *paras* to shave, to pare close to the surface, Mg. *fara* scrape, scratch, make smooth.] H. *bara* to cut out, carve out, &c., A. *bara*' to cut out, to cut or pare down, to plane and polish. (As to the notion of breaking, cutting, separating, which is inherent in the radical syllable H. *par*, see under H. *parad* (Ges. Dict.) The same is found in the somewhat softened syllable *bar*, A. and H.)

Baroaki, d. See *boroaki*.

Barobaroa, a. See under *baro* sia.

Baror, s., one careless, heedless, lawless, wicked, foolish. See *baro*.

Barobaro, v. i., or a. See under *baro*.

Bārua, v. i., or a., made naked, devoid of, clear or free from. See *baro*.

Barua, or *uaru*a, v. i., or a., fat, big, large. [Mg. *baribary*,

bary, large, full, well made,
[Fi. vora to grow fat or stout.]
H. bara', to grow fat, bari
fat, A. wara' to be fat.

Barubaruta, a., fat; ending -ta :
barua.

Barubarutena, a., fat; ending
-tena: barua.

Bas-i a, v., go upon, tread upon,
basi namatuna tread upon
something: ba to go, and
t. ending si. [Fi. va-ca.]

Basa, to speak. See bisa.

Basē a, v. t., to break off (as a
branch from a tree), to break
off with a snap or jerk, basu,
id., mafasu d. moās (mowās)
broken off, base-raki, takes a
different object, as base nara
nakasu break off the branch of
a tree, base-raki na-usu break
off from a reed (the husk or
covering, so as to make it
bare), basebase raki nia, id.,
basu li a, t. ending li, to
detach, break off, tabasuli de-
tached, broken off, separated.
[Fi. basu-ka, or -raka, to
break, also to open one's eyes
or mouth, basi-a, nearly syn.
c. basu-ka. Sa. fati to break
off, ps. fatia.] A. fas's'a to
break off, fassa detach, shiver
off, H. pašah, q.v., to distend,
open (the lips), A. faša' to
separate, detach (as flesh from
a bone).

Basēa, v. t., c. verb. suf., scold,
vituperate, rail at, d. syn. suer
ia: bakabasea, id. A. nabaza
to reproach, blame, rail at.

Basū, s., a bone piercer. See siu.

Baso ia, v. t., to pierce. See sui.
[Fi. vesō-ka and sua-ka.]

Bastak, v., d. for bātaka: basi,
taka.

Bastufi, v. t., d., to follow, to be
like: basi, and tufi. A. tabi'a
to follow.

Basu li. See basē a.

Bātaka na, v. t., to be like,
equal to, sufficient for (bastufi
and mautaka nearly syn.): ba
to go, and taka like, similar
to.

Batoko na, or batoko na, s., the
body, d. mole na. [Ta. buti,
My. batang, Mg. vatana.] A.
badano the body.

Bāte, v., d. for bātu.

Batē, num., four. [Mg. efatra,
My. empat, Sa. fa.] A. ar-
ba'at', four.

Batī na, s., the teeth, a tooth,
also a shoot (of banana or
taro), a seed. [Fi. bati.] See
nabatī na.

Batī-gāt, and d. batī-gaut, s., a
thorny plant, with *crooked*,
grasping thorns, like hooks:
for gaut, see under gau, tagau.

Batī-rik, s., mosquito: batī, and
rik, q.v.

Bat ia, or bati a, v. t., to do,
make, work at. [My. buat,
or buwat, to do.] S. 'bad, to
do, to work, work at, make.

Bātik, d. uārik, v. i., or a., few,
to be few. See tik or rik.

Batīra, s., precipice, rugged de-
clivity:

Batībatīra, a., rugged and pre-
cipitous: batī teeth, and end-
ing ra: nabatira, that which is
rugged (as a precipice), syn.
na tiroa.

Bātok, v. i., d., to remain: toko.

Bātu, v. i., d., to remain: ta.

Batu, s., na *batu*, an adult, young man. A. *fatiy'* adult, *fata'* young man.

Bātu, v., d. *bate*, to close up the roof at the ridge-pole with reeds: na *fātu* the ridge-pole. [Epi *bofugo*, v., id.] See *fatu*, s., and *bau*. A. "amā" to cover a house, that is, its upper roof, as with reeds.

Bātua na, s., the knee: prob. *bau* (q. v.) the head, and *tua* leg. [Ml. A. *lua* leg, *mbulua* knee, Ml. P. and *Malo bau* knee.]

Bātua ki, v. t., to go from (any thing or person): *ba* to go, and *tua* ki to place, lay down: lit. go laying down or leaving.

Bau na, s., d. for *bamu* na, q. v.

Bau, s., one slain. [Ha. *po*, slain, lost, hidden]. See *s. bog*.

Bau na, s., the head; a head or chief, specially, d., maternal uncle, that is, head of the family. [Malo *batu*, San Cristoval *bau*, head; Tah. *fau* a kind of head dress, a god, as being head or above, a king or principal chief, as being above others.] A. *hamatu* the head: the head and chief of a tribe or family. See *cgg*. under *bau* *sia* and *mau*.

Bau lulu, s., a proud person, lit. high head: *lu*.

Baua, or *uaua* (*waua*), s., a pillow: preceding word and ending -a: also, v., to pillow one's head.

Bau-maso na, s., portion of the property of one deceased inherited by a member of the family: *bau*, and *maso*, q. v. For *bau* see *s. bau* *sia*.

Bau, v. t., to be above, cover, surpass, i *bau* *gor* *ia*. See *tabau*:

Bau *sia*, or *fau* *sia*, v. t., to fasten together; to plait (a mat); *bau* *raru* fasten together (the parts of) a canoe; *bau* *uago* fasten a pig to the carrying pole: *ora* *nau* i *bau* the yam vine fastens on or round the stake; redup. *bau-fau*; *bau-maso* (*maso* a portion) the portion collected or fastened or gathered together, *bau-terag* *ia* fasten—to dry it (as wet cloth), i.e., fasten it on something in the sun or before a fire. [Sa. *fau* (Ma. *hou*) tie together, fasten by tying, ps. *fausia*, To. *fau* fillet round the head, turban, Fut. *fausia* to fasten, tie, Fi. *vau-ca* to bind together, Sa. *fau-la'i* to be heaped up, to abound, My. *ubung* to join, connect, &c.] See *mau*. H. 'amam to gather together, to collect, to join together; A. 'amma to put on the head a fillet, to be a chief, to be an uncle, "amma to cover, to fasten (a camel), H. 'amam to cover, hide, fig. to surpass, A. "amma, 4, to dip, &c.

Bau *gor* *ia*, v. t., to cover over: *tabau* *sa* to be above (as covering a thing), to be over, surpass him (in dignity or rank). See under preceding word for *bau*.

Bäu or *fäu*, *bão* or *fão*, v. i., or a., new. [Malo *baro*, Ml. mermer, Motu *matamata*, My. *baharu*, Sa. *fou*, Fi. *vovou*, vou,

Mg. vao (havaozana) new.]
A. mahduth, part. of hadatha
to be new, new. H. hadas',
S. hadath, id., E. hadas, to
renew.

Bauli a, v. c., to buy by exchange-
ing;

Baulu, or faulu, s., the thing
given in exchange wherewith
to purchase something, barter
(wherewith to buy by ex-
changing). See aul ia, ul ia.

Bau-ragia, or bau-teragia. See
bau sia.

Baus ia, and bausus ia, v. t., to
ask him (or her), bausus iā sa,
ask him it (or about it):

Bausu ki, to inquire about (a
thing), bausu baki to inquire
at (a person), to ask, to ques-
tion (a person). See us ia.

Bauria, d. for būria, q.v. See
bara.

Bea (kbe, or bwe), s. See nabea.

Bē, d. mai, ad., here, hither; d.
to come here, like mai, q.v.;
also d. for bā, bai, to come or
go from, as i bē sāb mai? he
comes from where hither?

Bē emia, v. t., to have it, i be
nalo he has a thing, d. i
bienia he has it: bienia, bienia.

Bē, or bea, dd. bei, mia (tiamia),
v. i., or a., to precede, go
before, be first, first. [Sa.
mua, and mua'i first, muamua
to go before, first, Lakon mo,
Volow mag, Arag moana first,
Fi. mada to precede.] A.
fuhat mouth, entrance (as of
a river), hence the first or
foremost part of anything,
Amh. pat, or fat, fore-part,
and c. a. ending fatanga first.

Be, d., a particle used after
interrogatives, then, now, thus
ua be? sa be (sāb)? where
then? takani aga bat ia be?
how shall I do it then (or
now). In other dialects it is
not used. H. 'epo' then, now,
as ayeh 'epo' where then? eg.
'ēpoh (poh here) where? how?

Bē, fē, conj., if, should; ku fē
bano i fē uia should you go it
were well, i bē fano i bē uia
should (or if) he go it were
well. [Ta. ip, Fut. pe, if.]
Amh. ba, bē, if, should (re-
peated in each clause as in
Ef., Isenberg's Gr., pp. 158-9).

Be a, or fe a, redup. befe, v. t.,
to read, also to count. E.
nabab to speak, recite, read,
cg. H. naba' to prophesy (A.
naba' to declare), from naba';
Hi. hibi'a to tell.

Be, or bea, redup. bebea, v. i.,
or a., to be great, wide ex-
tended. [Mg. be great, large,
Mota poa, Gao bio.] E. 'abya,
or 'abia to be great, wide, ex-
tended, 'abiy great, large.

Bega, d. бага, q.v., a hill.

Bei ki, or bai ki, d. bi ki, v. t., to
show: d. syn. bisai ki. A.
balia to appear, be shown,
manifest, show, divulge, in-
dicate; hence

Beifei ki, make manifest, in-
dicate.

Bei, v., bei ki to watch for (as
for an animal to take or kill
it); d. bu to see, look at. A.
ba'a (ba'ai) to watch, observe,
look at, look out for, rush
upon (the prey) from an am-
bush, seek, &c.

Bei, or *bai*, a thing hidden, concealed, i bi *bei* it is hidden. [Mg. *afina*, My. *buni*, To. *fufu*, Ma. *Ha. huna*, Fut. *funa*, Epi *mbin*, Fi. *vuni*, hidden.] See *afa*: cg. to the word there given are A. 'abai, H. *haba'*, A. *h'aba'*, to hide.

Bei, d. for *bē*, or *bea*, v. i., or a., to precede, first.

Bei or *bai*, d. *ba*, prep. (in this form as a prep., but see *bai*, v.), used mostly after verbs, connecting them with their object: lo to look, lo *bei* a look upon it, see it, d. *lekbā* (the final *a* is made long by the absorption of the pron. of the third person); *taruba* to fall, *taruba bei* a fall upon it, d. *ro* to fall, *ro bei* a to fall upon it; an to be, to lie, an *bei* a lie upon it; *toko* sit, *toko bei* a sit upon it; *ba* to go, *ba bei* a go or tread upon it (for instance, upon filth in the path, *ba bai intai*); *le ba* i look upon it, see it, d. *libi sia* or *lebi sia* (i.e., *le bi sia* look upon it): the final *i* in *bei* or *bai* belongs to the pronoun of the third person. [Fi. *vei* to, d. *va.*] E. *ba*, A. *fi*, *bi*, H. *b'*.

Bei, s., *na bei saki ni aliat* the ascending cloud of dawn, the dim cloudy or misty appearance preceding daylight at dawn: d. in *tei saki* the rising cloud. See *tai ni lagi*. A. 'amma (S. 'am) to be covered with clouds, as the sky, 'ammai dust, darkness 'am-mat' cloudy.

Befe, or *fefe*, s., oven cover (made of leaves); a covering trap (for catching fowls). [Sa. *veve* oven cover of leaves.] See (*bofia*) *bo*.

Beigo, or *baigo*, s., a trumpet (shell); d. a kind of flute (cocoanut shell). [Sa. *fagu-fagu* a flute, To. *fagofago* a flute blown by the nose.] A. *baka* to blow a trumpet, *ba'ku*, or *ba'ko*, a trumpet.

Bela ki, v. t., to gird (oneself), *bela ki na tali* put on one's girdle or belt; to tie or fasten anything or carry anything - between one's girdle and the lower part of the belly: hence, to take with one, to have with one or attached to one. See *bala* III. The s. is *nafelaki*, d. *nabūlai*, or *bālai*, what is fastened or girded round the loins, girdle.

Belaki, v. i., to be pregnant: *bala* III.

Belaki, s., c. art. *abelaki*, d. syn. *intamate*, great heathen feast or series of feasts periodically held at every village, at which there was abundance of food, singing, and dancing: prob. so called because of the abundance of food, and friendly feeling: *bala* III.

Bēla, or *fēla*, if perhaps, if indeed, conj. *bē*, and ad. *la*.

Bela, v. i., to be smooth, level; *bala* I.

Bela, d. for *bala* II., q.v.

Bela-tagot. See *bala* II.

Bela-galu. See *bala* II.

Bēle, s., the dead body of a pig: said to be so called because its

belly swells. *Bala* III. [Ha. pele to swell out, have a large belly.]

Bele na, s., the belly (or *lālā* na); the womb; a mother (dd. syn. *eri na*, *raite na*, *susu na*); a source, as *bele ni torogo* the source or master of the torogo (a species of divination), also *bele nai* (nau) *kanoa* the beginning or feast of the first ripe yams: *bala* III.

Belbel, d. for *bile*, *bilebile*, q.v.

Beles, s., c. art. *nebeles*, a dance in which the two parties keep *meeting* each other. See *lasi*, *tilasi*.

Bēn, or *fēn*, a., cooked, broiled, roasted: *bani* a.

Beni a, d. for *bani* a.

Bēn, d. for *bān*. See *anī* to be, abide.

Belū ki (*kwelu* ki), v. t., to fold, to double, *tābelū* (*takwelū*) folded, doubled;

Belu to be doubled up, as it were folded together, hence to be hidden, to hide oneself, *bēlu* ki to be hidden from, also *uēlu*;

Bēluuēlu, v. i, or a., folded, hence limp, doubled up, and *beluueluki*, a., doubled up, uneven, limp, limber, weak, flexible. [Ha. *'pelu* to double over, bend, or flex, as a joint, to fold, doubled, folded over, *pelupelu* to double over and over, doubled over, *Sa. mapelu*, *mapelupelu* to bend, stoop, *Fi. belu-ka* to bend, curve, *kabelu* bent, *Mg. valona* folded, doubled.] *H. kapal* to fold together, to double, part.

ps. doubled, *Ch. kapel* to double, roll up, *S. Ethpe. 'ethkfel*, or *etkfel*, to be doubled, folded together.

Bera, or *fera*, v. i., to crumble, fall to pieces, *berafēra*, and *taberafēra* to crumble, fall to pieces, be scattered about in fragments;

Bēra ki, v. t., to scatter about, *tabēra* ki to scatter about, make to fall to pieces, and *berafēraki*, v. t., and *taferafēra* ki, v. t., *na feroa*, s., a crumb, *sabera* ki, v. t., to scatter, *sabarak*, d. *saberik*, v. i., to fall to pieces. [*Fi. vuru-taka* to crumble, *vuruvuru*, v. i., to crumble, and *S.*, a crumb, *Mg. miveraberaka*, v. i., to crumble, *mahavera*, v. t., *My. āmbor* scattered, *tabur* to be scattered; *Ja. sābar* to scatter, to strew, *My. sibar* to strew, scatter.] *E. farfur* a crumb, *Talmud parpor* from *H. pur* to break, *Pilpel pirper* to break in pieces, "this is the original power of the biliteral par," *Ges.*, s. v. *parad*, then applied to scattering, &c.

Bera gia, v. t., d. *bīrīgīa*, q.v.

Bera kati a, d. *bera tia*, *bera tiki* nia, v. used as ad., fully, thoroughly, accurately; also a., as *tea berakati na* a thing fully his, a thing his own. Probably connected with *bura*, d. *biri*, to be full, full.

Beru, v. d., syn. *uma*, to clear for a plantation, to cut down trees, cut or clear the jungle. [*Mg. firala* (*fira* cut, *ala* wood, forest), *miferala* cut down

wood in order to make some use of the ground, clear the forest, Ja. tipar felling and burning the forest for cultivation, Ma. para to cut down bush, clear.] H. bere', Piel of bara' to cut down—"go into the wood and cut out room for thee there" Josh. xvii. 15.

Bēs, or *bēsū*, s., dry wood, hard dry wood used for fencing. A. yabīs' dry (wood), Nm. yabis dry (wood).

Bēs, d. *bēsū*, s., a young pig whose mother is dead and which is brought up as a pet and is therefore tame and gentle; also a motherless child, syn. mitabusa. So called from being deprived of the mother's milk, and, as it were, arid. See preceding word and busa: A. yabisa to be dry.

Bētā, or *fētā*, s., a tribe, a crowd or lot of people, or of animals, accompanying each other, as nabeta Togoliu the tribe of Togoliu, the Togoliu crowd, set, or lot; a shoal, nabeta naika, a shoal of fish. See bita, bita-naki, ta.

Beti, or *bati*, s., in proper names, as Togoliu beti, Metanibeti, &c.: beti seems a form of the word bati (see nabati na) and prob. means chief, or head of the family.

Beti, s., a kind of spear pronged with sharpened human bones, and feathered: prob. so called because pronged or toothed. See nabati na.

Bi, v., d. for umba ki, q.v.

Bi, or *fi*, dd. *mi*, bai, v., to be,

only used before substantives, or words used as substantives, as i bi natamole, fatu, nakasu, it is a man, stone, tree, ru bi natamole uia they are good men. [Epi mbe, ve, to be, Ml. P. fe, A. mbe, be, U. vi.] This is the prep. bi, fi (or bai) come to be used as the verb to be, somewhat similarly to E. bo, M. A. fih and fi. But the word is not used impersonally in Ef. as in E. and A.; it is more used in Ef. and Epi than in Ml. Compare Ges. Dict., s. v. *bē* (*Beth essentiae*).

Bi enia (d. bi emia, or be emia), v. t., to have; i bē nalo, or i bieni nalo he has something: enia is the pronoun him, her, it, suffixed to eni (for ani, q. v.) the prep. or transitive particle, the verb being bi (or be), which (see preceding word) denotes also to be. In E. bo denotes to have, as well as to be, and governs the accusative. Dillmann, Gr., §176, h, §192, l, b.

The Ef. i bi enia may be simply he is to it, i.e., he has it; thus i ti-ka ki nia denotes either he is not to it, or he has it not = i ti bi enia he has it not; so (d.) i bē (be e) nalo he is to something, i.e., has something, i ti bē nalo = i ti-ka ki nalo. he has not anything. Note that ti-ka is written tika, q.v. It is equally correct to say namuruen i tika ki nia he has not laughing (lit. laughing is not to him), and i tika ki namuruen he

has not laughing (lit. he is not to laughing): the former is the order of words in expressing the notion "to have" or "to have not" in H., A., and S., "is to him," or "is not to him."

Bi ki, v. t., d. for bei ki, q v., to show.

Bi, s., only in meta-ni-bi small openings in the ends of a house through which light comes, and which are left uncovered in thatching. Of same stem as preceding word, whence is A. buhu a name of the sun, and buli' the uncovered part of a house or tent.

Bia, or fia, d. bīsa, or fīsa [Malo, Santo, &c., visa], v. i., or a., how many? as ru bia? they are how many? natamole bia? how many men? And, not interrogatively, ru bia, they are so many, few, natamole bia so many men, i.e., a few men. [Sa. fia, ad., how many? Fi. vica, ad., how many? Ta. kuva, ad., how many? My. bārāpa (apa) how much, or how many, much, many, some, Mg., ad., firy how many? mi-firy, v. i., into how many parts does it divide?] The final part of bia or bīsa, namely a or sa, is the interrogative pronoun, as is apa in bārāpa. In sa the s is a dem. prefixed to the interrogative pronoun, and probably the r in Mg. ry is likewise a dem. The prefixed bi or fi is the reflexive verb preformative, Ef. bi or fi, Sa. fe, My. bār, or bā (ber, be),

Mg. mi (fi), as the My. bārāpa seems to indicate (and the r of bārāpa must in the absence of anything to the contrary be regarded as a dem. like the r in ry and the s in sa). On this reflexive verb preformative bi, My. bā (be), Sa. fe, Mg. mi (fi), see next word following. In support of this view let it be observed that bia or bīsa in Ef. is never an adverb and is a verb, being usable as an adjective only as every verb in the language is. In bakafia or bakafisa (q.v.) make how many times? (Fi. vakavica) the causative verb preformative baka has the same effect as in bakarua, bakatolu, &c. In A., S., and H., how many? how much? is expressed by ka, or ke, as, prefixed to the interrogative pronoun, the compound signifying literally "as what"? H. kamah; S. kīma', A. kam, and with a different interrogative, kāy, kain' quot (how many? so many). Compare Tanna keva, d. kuva.

Bi, or fi, reflexive verb preformative (ba, or baka, fa, or faka, being the causative verb preformative), as ru atu gia, v. t., they smite him, ru fiatu, v. r., they smite each other, they fight, auli a, v. t., exchange, replace, substitute for it, hauli a, or fauli a, v. c., nearly the same, make to take the place of, barter for it, ru bialui, v. r., they are bartering with each other, or

they are replacing each other or taking each other's places (as men at the oar). [Sa. fe "the reciprocal particle" prefixed to verbs, Fi. vei, My. bâr (*i.e.*, ber) and be, prefixed particle sign of the neuter or intransitive verb, Mg. mi reflexive verb preformative (Griffith's Mg. Gr., p. 112), and with ha (the ka in baka), miha: the r in My. bâr or ber (see under preceding word) is held to be a dem. or pronominal particle like the ha in miha and maha (ka ih baka), and n (or na) in Mg. man, mana, My. mâng (the ba or ma in these being the causative verb preformative). See ba and baka.] H. mith-, mi- (as in middabber), for the A. it-, i-, see Wr., Gr. I., §111, participle, Anc. muta-, Mod. mut-, Ch. mit-, S. met-, or meth-; the m- belongs to the participle, and without it the prefix is in H. hit or hith, Ch. it, S. et or eth, A. it (for ta); and when the t of this prefix was assimilated to the initial radical of the verb, as it often was, it became simply i- followed by a doubled consonant, as in H. hiddabber, A. issakata. Of this only the prefixed i could remain, and it has become the prevailing form in such languages as Sa., My., Mg., or Ef. It may be remarked that in Mg. in all verbs of this reflexive form this prefix occurs without the *m*, in the future and past

tenses, as simply i. As to signification of verbs with this prefix in A., H., and S., they are primarily reflexive, then reciprocal or passive (intransitive) or transitive, governing an accusative. In Ef. verbs of this form are reflexive, or recip., and intransitive, rarely transitive.

Bia, bibia, d. biau or beau, s., a child, youth, bia kiki little children, bia turiai young men; and in names of children as bia-naru, &c. [TaSa. pipi infant, Ml. U. bibi infant, Ml. A. pepe infant, and Fut. foi, in foimata, eye (but lit. pupil of the eye), Ja. bayi infant, child.] A. bu'bu' a little boy (from bâbâ to say papa), the pupil of the eye, (at Damascus) bubu a little child.

Biau, or beau, s., wave, waves [Sa. peau, id., My. ombak, id.] E. ababi, A. 'ubâb', i.q. 'ubâb' flood, waves, from 'abba to have broken waves (*the sea*). Hence Biafiau (for biau-fiau), v. t., to be raised in waves, rough (as the sea). [Sa. peaua rough (as the sea), lit. wavy, full of waves; peau and the a. ending a.]

Biauli, v. r., d. bioli, barter or exchange with each other; take each other's places, as men at the oar or other work, spell each other.

Bialo, v. r., to wave (beckoning); reflexive of alo-fia, q.v.

Bib, s., d. for baba, a board.

Bibisinu, v. i., to ring, sing (of the ears): sinu; bibi is the preformative bi doubled.

Bibe, v. i., or a., for bebea.

Bibila, v. i., or a., big, great : redup. of bila.

Bifera ki, v. t., to show by a fera (or omen) : fera.

Bigo. See buigo.

Bikutu ki, v. t., speak to each other (against someone in his absence); decide about (someone). See kutu ki.

Bila, v. i., shine, lighten, gleam, flash, appear; bilafila, redup., to do so repeatedly: lo bilā ki glance at; fila lightning; bulē-meta eyeball (gleaming part of the eye). [Sa. pula, pupula, pulapula to shine, may be same.] A. barak, or bara', shine, gleam, flash, glitter, appear; lighten (lightning), 2, open the eyes, glance at, bark' lightning, pl. buruk, H. barak, S. barka: hence bila, or fila, bile, or file, s., lightning: c. art. nafa.

Bila ia, or bilai a, v. t., pick up, gather up (anything, as fallen leaves, fruits, fish lying on the ground, &c.);

Bila guru ki, bili lua, bili sai, &c. See guru, lua, sai. Bilai has the pref. b'. [Fi. vili-ka pick up, as fallen leaves or fruits.] E. 'araya gather (as fruits, herbs), glean (as after reapers): c. preformative.

Bila, also (dd. mbula, bur);

Bibila, redup. (intensive), and

Bilena, bibilena, v. i., or a. (-na, a. ending), big, large, great, [Mg. bolobolo, mibolobolo, a., thick, close, dense.] A. 'abula, 'abila to be thick, big, 'aban-bal' strong, great, large.

Bile, or bila, v. i., to be quick; hence sudden, confused, inaccurate, to err, make a mistake: redup. bilebile (d. belbel) quick, sudden, bilili sudden, quick, hence confused, erroneous: tabile to be hasty, commit an error. Often used adverbially, as ba bile-bile go quickly, si bile shoot missing (lit. hastily, erroneously, not hitting the mark), &c. H. bahal, bahel, prop. to tremble, be in trepidation, Piel to hasten, to hasten (as if to tremble) to do anything, Hi. id., Ch. (bēhal) Ithpeal inf. hitbehalah, s., haste, speed, with prefixed bē, ad., quickly.

Bile, d. bilē, v. i., to dispute, wrangle. [My. 'babil to wrangle, squabble.] E. bēhil (2) contradict, tabāhala dispute, wrangle, bahl dispute, altercation, wrangle.

Bili, v. t., bili meta shut the eyes, redup. biliuili, id. (of many); hence

Bili, s., a blind person (with closed eyes); and

Bilil, s., a tree (whose leaves at a certain stage of their growth cleave together): d. bilbilo wink, close the eyes. [Cf. Ma. kimo wink, kikimo keep the eyes firmly closed.] A. "amaš'a blink, wink, close the eyes.

Bili a, v. t., d. for belu ki, q.v.

Bilāki, v. i., to be terrified, tremble (as it were) with fear. H. balāh to be terrified, to fear, Piel billeah to terrify, and suffix ki.

Bile na, s. See *bele na* mother.

Bile-meta na, s., nephew or niece, child of a man's gore na, that is, his full or uterine sister. Lit. mother, *i.e.*, source, of the tribe or family, such nephew being a man's heir (and not his own son).

Bilāga, v. t., *bilāgā sa*, seek, search for it. See *lāga*, *lāgā sa*, id.

Bilele, v. i. r., to turn hither and thither, to go backwards and forwards, round and round: *lele*.

Bilele, v. i. r., d. for *bitoli*, q.v.

Bilāsa, ad., the morning (lit. awaking) of the day after to-morrow: *bulo*, *āsa*; *bilī* as in *bili-bog*, *bilī-mitamai*.

Bilibog, ad. (d. *bulbog*), morning: *bulo*, *bog*.

Bilieli, v., see *bile*, *bilibile*, to be quick, &c.

Bilikit ia, v. t., to peel (as a banana). [Cf. *Fi. loqa-ta* to peel.] E. *lahasa* to peel.

Bilimitamai, ad., the morning (lit. awaking) of the morrow; *bilimitamai ki nia* the morrow following it, *sera bilimitamai* every recurring morrow: *bulo*, *mitamai*.

Bilis ia, d. *bolis ia*, *uolis ia*, v. t., to spread out anything on the ground as a mat; hence to make a bed; hence *na uol*, s., that spread out, a bed, d. *na mauol*; and from this latter is *mauoli ki* make a bed with (something), spread it out for a bed. [Mg. *velatra*, *mivelatra* to spread, expand itself (be spread out), *mamilatra*, v. t.,

to spread.] A. *faras'a* to spread out anything, as a mat on the ground, spread (a bed for anyone), hence *fars'* a bed.

Biliti, s., the fat in the belly of a pig: connected with *bele na*, the belly. A. *badana* to grow fat.

Bilisai, v., used as ad., together, as *i tili bilisai ki nia* he told (two or more things) together: it is really a v. t., and *tili bilisai ki*, lit. he told gathering-together it: *bila ia*, or *bilaia*, and *sai* (see *saisai*).

Bilo, v. i., d. *bulo*, q.v., to awaken, to open the eyes; *bulo nia*, d. *bulobulo i*, v. t., to awaken (from sleep), to cause to open the eyes. [Sa. *ala* to awake, Ma. *ara*, v. i., wake up, *whakara*, v. t., rouse, *Fi. yadra*, open the eyes, awake, *yadrava*, watch for, *vakayadra-ta*, to awaken.] H. 'ur to awake, be awake, cause to awake, Hi. to arouse, awake (from sleep); to watch, followed by the prep. 'al, to watch over anyone. Ef. *bilo* has the prep. b'.

Bilo sia, v. t., d. for *balo nia*, wash.

Bilōra, for *bulōra*, q.v.

Bilu, or *biliu*, v. r., to go backwards and forwards between two places or parties: *liliu*, *liu*.

Bilu, *uilu*, *uulu* (*wulu*), q.v., to dance (a woman or women; men dancing are said to *sali*).

Bilulu, v. r., vie with each other, contend with each other for superiority. A. 'ala' ('alu),

- 3, vie, compete, contend for superiority : see lulu, or lu.
- Bilubaki**, v. r., to land cargo from a ship, or to land passengers (land each other) : *luḃa-ki*.
- Bimeta** na, v. and s., to be his guide, lit. his eye : bi to be, and meta eye.
- Binako**, v. t., d. *banako*, q.v., to steal : bi, or ba, pref.
- Binaka**, s., mats, cloth : see *banu*.
- Bināta**, and dd. *bunats*, and *Binauta*, v. i., to be numb, devoid of feeling, as one's limb from stoppage of circulation of the blood in it : bi to be, *nāta* a person (as if the limb belonged to some other person). See *ata*.
- Binēn**, v. i., d. syn. c. *banotu*, q.v., and *baina*, q.v. ; the difference between *binēn* and *banotu* is that the former has the final n = there, the latter tu = there ; the difference between *binēn* and *baina* is that the latter has elided the n of the prep. and has i = ne = to. For n or na = there (that, sc. place), see *uān* or *uāna* that, yon.
- Bināts**, d. for *banōtu*.
- Binoinoi**, v. r., to be confusedly together (as different kinds of things, people of different districts or languages), *tumara noinoi ra* :
- Binofinoi**, a., confused, perplexed, d. *bunofinoi* : noi, *nea*.
- Binōtē**, d. for *banōtu*.
- Binu** na, s., head or first part, as *binu nafanua* head of the country (the chief and nata-

mole tabu are said to be *binu naf.*), *binu nau* head of a yam, syn. *bau nau*, *binu namit* first part of a mat, from which the weaving or plaiting begins ; hence

Binu, v., as *binu namit* make a beginning of a mat, make the part from which the plaiting begins : connected with *bau* head, *bau sia* to weave or plait, *bau namit* plait a mat. See *bau*.

Binu, v. i., to whistle, dd. *bin*, *bōgē*. [*Epi bobo*, Am. *mofin*, Ml. P. and U., *puinpuin*, winwin, Sa. *mapu*, To. *mabo*.] A. *fahha*, and *fahfaha*, *sibilavit*.

Binunu, v., complete, ba *binunu ki*, to go throughout, complete (a piece of a fence) : nu, num.

Bio-so, v. i., to call or cry out, shout, calling : bio, and so, q.v. The verb *bio*, or *fio* (see *rafioso*), means to cry out, shout. [Sa. *piapio* an outcry, a shouting, Mg. *feo* voice, sound, report.] H. *pa'ah*, to call, to cry out.

Bira gia, d.,

Biri gia, d. *firi gia*, v. t., to carry on the back, take, bring, lead. [*Epi mbario*, carry on the back.] A. *hamala*, to carry on the back, bring, send, impel to do something, S. *hmal*, collect, carry. :

Biri-nāla, s., the plaited or braided (rope) handle of a carrying basket : see *āla*, and *bir ia* to plait.

Biri-ofa, s., the cloth in which a child is slung and carried on

the back of its mother: biri (gia), and ofa (ia), d. afaia, both of which verbs signify to carry on the back.

Biragoro, v., d. boragoro, q.v., to make, break into a noise near someone: see bora ia, and goro.

Biraka, v. r., to give presents to guests at a naleouan (feast after a death), lit. to give presents (or rewards) to each other: raka tia.

Birakāna, s., the giving of such presents.

Biri-raki, v. t., to give presents to guests at a naleouan: biri a (biri nabo ra, i.e., make their hearts void of evil thoughts, i.e., pleased or good), and raki.

Birausi, v. r., to follow each other: rausi.

Bir ia, or biri a, v. t., to make void, bring to nought, as counsel, bisa biri nalo na: the radical notion is *break to pieces*, biri na maietoa break to pieces or put an end to (one's) anger, appease, biri nabo na bring to an end the evil feelings of one's heart, appease. This verb is much used after other verbs, as mitroa, bisa, &c., think void, i.e., despise, &c., and ba biri nafanua means to go all through the land: tale round, tale-firi all round; re-duplicated it is

Birifiri, nearly the same meaning as biri ia. H. parar to break in pieces, Hi. hefer to break, as a covenant, make void, be void, bring to nought: cg. para', and following word.

Biris ia, v. t., to break down, destroy, birisi nakoro break down a wall: the notion of breaking in pieces, asunder, is implied in this word, which is cognate with the preceding. H. paras to break, break down, &c.

Biri, v. i., to warble, whistle (birds). [Epi faru, forfaru.] See bora ia, biragoro.

Biri, d. for būra to be full, q.v.

Bir ia, v. t., to plait a string or rope. [Sa. fili to plait; to be entangled, involved; filigā to persevere, Ma. whiri twist, plait, Ha. hili braid, plait, twist, fasten, Tah. firi to plait.] A. marra, 4, to firmly twist (a rope); to wrestle, to be locked together in wrestling 1, 4), to fasten, 1, 4, to be bitter (lit. and fig.), 10, to persevere, marirat' a rope firmly twisted together, or a long rope, mumarr' firmly twisted together (a rope).

Bir ia, v. t., d., to stick, stab, pierce, as biri nauī to stick a knife or fork into a yam while being boiled to know whether it is cooked. See bur ia.

Birife, v. r., to seize, pull hither and thither (to take away a man's property as a punishment). See rau.

Birigirigi, v. r., to be moaning, bemoaning oneself. See rigi.

Brigi, d., v. t., bri (i.e., biri), prob. for meri, to do, make: therefore it is bri-gi (biri-gi). See meri.

Birigite na, s., d. for bura na, q.v.

- Biriki**, s., a part, side. A. farik' a part, from faraka to divide, separate, &c. Hence
- Biriki**, s., a "falling" star, a meteor: used also as a name of men.
- Biri-sai**, v. t., to pierce open, birisai na bago āso pierce open the tunnel (or end of it) of the robber-crab, fig. to lay open some hidden wickedness: biri to pierce, and sai, q.v.
- Biroa**, and **biroaroa**, v. r., to turn each other (in some work, causing it to be done in some other way), as, when one is doing some piece of work, to make him do it some other way is to biroa: see roa to turn, to change.
- Bisa**, **fisa**, or **basa**, v. i., to speak, na fisān, d. nafsān, the act of speaking, speech, a word; tabisa to speak earnestly (ta, q.v., and bisa), tafisafisa, d. tafisfis, to speak earnestly; to pray (so used now in Christian sense); to utter inarticulate sounds (as those made by a cocoanut on the gravel which a rat is turning about trying to get at its kernel). [My. bacha to read, recite, chant, Tag. basa, Fi. vosa to speak, talk.] A. nabasa and nabasa to speak; to peep or chirp (a bird); nabsat' a word.
- Bisafisa**, v. i., redup. of foregoing, to speak rapidly (as one in delirium).
- Bisa**, or **fisa**, d. bīa, q.v., to be how many? so many, a few; bisa-mau, d. bisi-ba to be only a few, few. See mau.
- Bisab**, d. for bisif, v. i., or a., surpassing, excelling, as fonu bisab an excelling (big) turtle, i uia bisif it is good, surpassing or excelling. See safe.
- Bisai ki**, v. t., to show, d. bisā ki. See sai.
- Bisakau**, d. for bisaku tia, q.v.
- Bisaki** (d. biski), d. transposed for bakasa, q.v.
- Bisaki a**, or **busaki a**, v. c., to raise up, to place above, fig. to appoint or make one a chief. See saki.
- Bisaku tia**, v. t., d. bakasau, q.v. See siku tia.
- Bisalat** (for bosa-lot), v. i., to clap the hands, lit. bring (the hands) together, sound, or crack: bosa ia, and lot.
- Bisau**, v. i., dd. futum, busuf, or busofu, bisobu, to sprout forth, spring up. See futum.
- Bisau**, d. for bisaku tia, bisa-kau.
- Bisēka**, v. i., d., to sit (as talking with a neighbour): sēka.
- Bisela**, v. r., to bear, bring forth, give birth to: sela tia
- Bisera**, **biserasera**, v. i., to be not of one size, to be different: sera ia.
- Biserē a**, v. r., to be near: sere a.
- Bis ia** (kwis ia), or **uis ia**, v. t., to take with the hand, grasp, take hold of, accept, receive. H. kabas, Pi., to take with the hand, hold, receive, A. kabas'a take with the hand, lay hold of, seize, S. hbas to compress.
- Bisi na**, or **būsi na**, s., the posteriors, the backside, the

rump. Compare busi a, d. for muri a, q.v. [Mg. vody the posteriors, My. buri the back, the rear, Ma. muri hinder part, Sa. muli the rump.]

Bis ia, or bisi a, v. t., to beget, procreate, make to be born, as a father his child; mafis one begotten or horn, namafisien the being begotten or born. A. nafisa to bring forth (*a woman*), manfus' one born.

Bisi a, or fisi a, v. t., to rub one stick on another to produce fire, bisi nakabu produce fire by friction. The rubbing stick is pointed and rubs a groove into the other, the rubbed out dust at the end of which gradually is ignited. [Mg. fositra rubbed so as to produce fire by the friction, mifositra to produce fire by friction.] A. fasa'a, 2, to rub (*a thing*), so that its soft and broken interior may be emitted.

Bis ia, or bisi a, v. t., to uncover or dig up anything buried under ground, to dig up, or uncover, by removing the covering earth, a dead and buried body, or any other thing buried in or covered with earth, as a yam, &c. A. nabas'a to uncover what was covered or hid, as what lies hid under ground; to dig up again, or uncover by digging (*a corpse*).

Bisibā, v. i., or a., d. for bisamau (*bisa-mau*). See mau.

Bisif, v. i., or a., d. for bisab, "q. v.

Bisobu, v. i., to sprout forth, spring up. See futum.

Bisua, v. r., to meet together, to meet each other: sua.

Bisuaki, or fisuaki, v. r., or a., order or command (or send) each other; i bisuaki he commands, that is, he commands some other person, or persons: sua ki.

Bisueri, v. r., scold or vituperate each other: sueri.

Bisuraki, or bisureki, i.e., bisuraki, v., to speak, lit. to speak for, about: although raki is a t. prep. this word is commonly used absolutely, nafisuraki speech, a word or utterance, nafisuraki sa bad talk: bisa, and raki.

Bisuru, v. r., lie (deceive each other), bisuru ki lie to (someone): suru, d. soresore.

Bitā, v. r., to be joined together, associated (of men); bitā ki, t., make to be joined together, or associated: tā, bitā-naki.

Bitabelu, and, d.,

Bitafetabelu, same as tabelu: belu.

Bitago, v. r., beg (from each other, or one from another), also bitagò sa, t., beg it, i.e., beg (for himself) it: tago fia (q.v.) beg of him.

Bitaki a, v. t., to place or fix the hot stones on the nakoau in the oven, d. uataki a, bitaki nakoau: taki a.

Bital ia, or bitali a, d., v. t., beg, ask him (for something): preformative bi, and tali. [Sa. fesili to question, ask, sili, ps. silia, to ask, inquire.] A.

sa'ala to question, 5, beg, 6, question, ask each other.

Bitānaki nia, v. t., r., to accompany one, bita-naki: bitā (see tā), and naki, t. prep.

Bitau sa, v. t., to invite, and

Bitautau (of many): tau, tautau.

Bitau ria, v. t., to marry her: tau ria.

Bite, v. t., to cut; bitēsu, d. bitēiu, to cut reeds (see usu).

[My. potong to cut.] A. batta (and batta) to cut; hence

Bitē, s., an instrument for cutting, knife.

Bitē lua i. See butē lua i.

Bitefa, v. r., to arrange themselves opposite to each other for battle: tefa.

Bitēi a, v. t., to paint, to smear with inte; tei turmeric, a reddish powder (made from a plant) much used for smearing the body, or wounds, or the nafona (native cloth). A. 'a'da'u crocus, sanguis draconis, a red gum used for healing wounds, a plant with which cloth is coloured or tinged, yadda'a to tinge or colour a thing with the thing called 'a'da'u.

Bitelo, d. butol, bitol, v. i., to be hungry. [Fi. vitolo to be hungry.] A. talalia to have an empty belly, toliha id.

Biteriki, s., an old woman, a matron, opp. to māriki an old man, a senior; mā-'riki, bite-'riki, see fiteriki; bite means "woman." The common word for "woman" in one dialect is *matu* [*Ja. wedo*], q.v.

Bitia, or fitia, v. i., to put forth bati na (of bananas and taro, i.e., to put forth shoots); formed from bati by the a. ending a. See bati na, nabati na. Dialect syn. sulia, from sulī na.

Bīto, s., one lame, H. pasah, to be lame, pisseah, lame.

Bitoli, v. r., to pass (or go before) each other: toli a.

Bītō sia, v. t., to extend, spread out (as cloth, &c.), H. matah, S. mtah (or mathah, mthah), spread out, extend.

Bituā sa, v. r., give it, place it; hence bituāna, s., a giving, gift: tua i.

Bitua ki, v. t., place, lay down: tua ki.

Bitubetuba, v. r., lit. to be touching each other (of things in a series, then, to be continual, uninterruptedly, constantly; not redup. it is

Bitub, to be touching or reaching to each other, as in tālē bitub, it is all round (the two ends of that which goes round), meeting or touching each other: tuba ia. [My. tubi-tubi, successively, uninterruptedly.]

Bituma ki, v. r., to point to with the finger: tuma ia.

Bo, conj., particle connecting verbs thus, i tulena bo lotu he arose and worshipped i tili a bo ban he said it and went away: the bo can sometimes be and sometimes is omitted as i tulena lotu: d. syn. kai. A. fa, Wr., A. Gr., II., §140. "One finite verb may be put

in opposition to another. In this case *a*) the first is the preparative act, introductory to the second," as in the above Ef. examples: "the older and more elegant form is to insert the conjunction *fa*," its omission being a later construction. As to the *o* in *bo* it seems the same as the *o* in the following word, *q.v.*, but here denoting the subject, *i.e.* *bo* = and he or and she, *d. syn.* *kai*.

Bō, *d.*, other *dd.* *fō*, *mō*, *uō*, *ō*, *a* particle used after another particle to form the future tense, thus *i ga bo ban*, *dd.* *i ga uo ban*, *i g'o ban*, *k'e fo ban*, *i ba mo ban* (or *i mba mo ban*) he will go away: without the *bo* (*uo*, *o*, *mo*, *fo*) as *i ga fan*, &c., the meaning is imperative, or permissive. let him go, he must go, should go, may go, lit. that he go, the particles *ga* (or *ka*) and *ba* being final conjunctions denoting *ut*, *that*, *to* (as in, I told him to go): see *supra* *ba*, conj., and *infra* *ka* (*ga*), conj. In *MI. P.*, *Motu*, &c., this *ba* alone forms the future tense, and in *Florida* and *Vaturanga* this *k'* (*ka*, *ga*) alone forms the future, thus *k'e fan*, *i.e.*, *ke fan* that he go, Ef., is in these two languages not only equivalent to this, but also equivalent to *ke fo ban* he will go. It is therefore manifest that the particle *bo* does not by itself express the future idea, but, in Ef., is a mere adverbial enclitic to a final conjunction

which does. It may perhaps in this construction be best rendered by 'then,' *iga bo ban* he will go, lit. that he then go, *k'e fo ban* he will go, lit. that he then go. See the following—

Bō, an adverbial particle used to form the present progressive tense, as *i bo ban* he is going: *i ban* denotes either he goes or he went. This is the same particle used in the future tense denoting "then." As used in the present progressive tense, it may be best rendered literally by "now:" *i bo ban* he now goes, he is now going. H. 'epō, ad., properly here, there, but always in reference to time now, then: according to Ges. composed of 'e demonstrative and *pō* or *pōh* (here, there, this latter being for *pahu* or *bahu* in this or that (place) (the prep. *b'* and pron. 3 pers. masculine).

Bo na, redup. *bobo na*, or *bobo na*, *s.*, the heart (*i.e.*, the mind, the seat of the intellect and affections). The original meaning is seen in the phrase *na kasu nabo na* the cartilaginous substance on the front of the throat, lit. the stick, or tree, of the *bo* (pectus). [Mg. *fo* the heart, mind.] A. *bahw'* the cavity of the chest (pectus).

Boa, *v. i.*, to emit odour; *nabo*, *d.* *tamo*, to emit odour, *bon* odour. [Ha. *po*, *pua*, *id.*, My. *bau*, Mg. *fofona*, odour.] A. *fāha*, *fāh'a* (*fā'a*) to emit odour.

Bôb', d., father (voc.) See âb, bâbu, &c.

Bobo. See bo na.

Bobo, v., as bobo ki atelagi to hail the new moon by making an exclamation or a series of sounds like bo! bo! bo! [Mg. babababa, cry, &c.] S. yabeb clanxit, H. yabab, Pi. to exclaim, cry out.

Boboi, s., a mask, cover, or disguise; not only a mask for the face, but a cover of the whole body, made of kaka naniu, &c., and painted so as to appear terrific (to children); used at the naleouan after the death of a chief when the nabea was set up. Perhaps so called from *covering* oneself with the mask or disguise. See bo-fia, &c.

Bobu, s., redup., d. bua, grandfather (voc.), mother's father. See bua, tobu na.

Bo-fia, and reduplicate

Bobo-fia, v. t., to cover, to be upon a thing, or above it, covering it;

Bo-gia, v. t., or bu-gia, to cover, to excel, to be above, over a thing, covering, not implying so close proximity as bo-fia;

Bo-gor ia, v. t., bo-gia, and gor ia, to be covering over—see gor ia;

Bog-kor ia, v. t., to be above, over, to overtop, overshadow, as a tree over a smaller plant, a higher chief over a lower: the g in bog is the g of bo-gia. See kor ia;

Bogi, or bog, s., darkness (from *its covering*), night, also day

in counting as "third day," bog tolu, or mog tolu, &c., te nabog some day, some time, also naubog, i.e., na ubog;

Bogien, s., darkness;

Bog, s., a dark powder, used in painting;

Bog, s., symbol of chieftainship (buried in the grave of a chief), from bo-gia to excel, be over. [Sa. po night, ps. pogia to be benighted, Ma. po night, season, Hades (from being dark), Ha. po night, darkness, v. to be dark, become night, to be out of sight, hence slain, lost, to overshadow (as the foliage of trees), assemble thickly together, a. dark, dark coloured, ignorant, obscure, popoi to cover, poi, id., Ja. bungi night.] A. "amma to cover, 4, to submerge, H. 'amam to shut, close, to hide, conceal, fig. to surpass, excel, also to be hidden, A. "amma to be hidden, covered with clouds (of the sky), "amma' darkness, dust, "âma to be cloudy (of the sky), 2, night came as a cloud, 'âmo day, season or year, 'amiya to be blind, hidden, "umiya to faint, Sa. matapo blind, matapogia to faint, Ef. metabuta blind (see *infra*, buta). These words are all cgg.; in Ef. the cgg. are numerous. See bau (head), &c.; cf. bau-goria with bo-goria, &c.

Bok, redup. bokauok, v. i., onomat., to blow, to pant. [Ma. puka to pant.] H. puah to breathe, to blow, Hi. to pant.

Boka tia, v. t., to strike, bissa

boka tia to reprehend. [My. pukul, Mg. poka, strike.] A. baka'a to strike with repeated blows; to cut up; 2, reprehend. Bokas, s., d. for bakas, flesh; Hades.

Bokauoka, redup. of boka tia.

Bokota, v. i., or a., dirty (as water): gota.

Bolāf ia, d. for balāf ia: d. bolbolāf ia:

Bolā sa, d. for balā sa.

Bolau ki, to steer (a canoe or ship): bouolau.

Bole, d. buele, v. i., to be lost, absent: buele.

Bolo, v. i., or a., to be empty (as a coconut): balo.

Bōlo, s., a small basket. [Ma. paro a small basket, To. belu a cup.] H. kpōr, or kēpōr, a cup, E. kapar a basket.

Bolo, v., to do, redup. bolofolo, to do, to act, nafolōn, nafolofolōn, deeds (doing, acting), work, conduct;

Bolo, d., to behave deceitfully; and

Bolo sia, v. t., to do one, to treat him (as in quarrelling), to treat him, bolo sā, bolo uia ki, to behave ill, to behave well to. [Fi. vala, valavala, v. i., valata, v. t., to make or do, vala to fight, valavala, s., work, custom, habit.] H. pa'al to make, to do, po'al or pool deed, act, work, A. ba'ala move oneself, act, do work, do (something to someone), 8, devise (deceit against someone), fi' action, work, fa'ilat custom.

Bolis ia, d. for bilis ia.

Bolboloa, or bolōboloa, d. for balebalia, large.

Bolōf ia, d. for balāf ia.

Bologa, v. i., to turn itself about (as something sinking in water), tafiloga, id. See bulo ki.

Bōlu, v. i., to be blunt (as an edged tool). A. bohira to be blunt (as a sword).

Bon, bono, v. i., to be shut, closed, stopped, bonō sa shut because of it, bon, bonbon to crowd together, crowded together:

Bono tia, or bonu tia (and mono tia, bunu tia, munu tia), v. t., to shut, close, plug, stop, block up, and

Bōn, a., and s., 1,000, d. mānu 1,000, bunuti, bunti, 100. These words denote, lit., a gathering, crowd: [Sa. puni-puni shut in, close in, cover over, punita'i to stop with, tapuni to shut, momono to plug, monoti to cork, plug, puipui to shut, Ma. pani, papani block up, kopani shut to, close up, close in, Mg. kombona or hombona shut, closed, mikombona to shut, close, coalesce, Ha. pani to close, shut, stop, Sa. mano a myriad, a great number.] H. 'amam prop. to gather together, to collect, to join together, then to shut, to close, A. 'amma to cover, to obstruct, cover in front (as the mouth and nose of an animal), 'amm', or 'ammon, a great crowd of men. See monotia, munutia, munuai.

Bono-gor ia, to crowd together (gor ia) about him or it.

Bonbon, d., a., redup. of bon, crowded together, namer bonbon people crowded together.

Boölau. See boiölau.

- I. Bora ia, or borai a, v. t., to rend, split open, split; borai nabati na part the teeth, i.e., open the mouth to speak, hence borai to make a noise, borai-goro make a noise (as children) about or near (one), borai-uora-goro, id., dd. borà-goro, bira-goro, id., borōrai, v. t., redup., rend, split open, elo borōra the sun (rising) rending or splitting asunder or bursting through (the clouds), tabàre (tabàrre), v. r. (passive), to be split open, burst, hence to be open (as a door), maora, or mauora, redup. maorāora, v. i., to be rent, hence uora a place, especially a landing place for a canoe (perhaps from being an opening or split in the reef), and, therefore, often in names of places, a side (of an island) as uora n tan, uora n lig, lower, upper side (of Efate), bora a basket woven out of the frond of a cocoanut palm whose stalk is *split asunder*, and the frond itself, bora the sides of the head or face, the temples (which women used to cut and tear open with a sharp shell (kai) in mourning for the dead). A. fara' to split, rend, slit, 5, tafarra' to become slit, rent, burst, i.e., open, *faryat tumult, clamour.*

Bora, s., the temples : bora i.

Bora, s., cocoanut leaf, or basket made of it, or plaited for thatching houses : bora i.

Borabora, s., cocoanut leaf basket : bora i.

- II. Bora, v. i., to spring up, sprout, grow (of plants), be born (of men); bakauora ki, v. c., make to bora (men and plants), nauora na, nauorauora na offshoot, offspring (of plants and men), ōra nau the vine of the yam; fara a cocoanut (fruit) that begins to shoot. [Motu vara to grow, to be born, Oba bīri to grow.] H. parah (A. faril'a, 2) to break out, burst forth (of the young as issuing from the womb), to sprout, to flourish (a plant), Hi. to cause to do so, sprout, shoot, H. peralh sprout, shoot, A. faril' offspring, shoot or sprout.

Bora-bau, v. and s., over-head, noon, only in the phrase elo i bora-bau the sun is overhead, lit. splits-head : bora i., and bau.

Bora-goro, or borai-goro, or borai-uora-goro, to make a tumult, noise near (one) : bora i.

Borai, s., c. art., the sugar cane ;

Borairai, s., a reed like sugar cane growing in streams. A. bara', 4, to find sugar cane.

Bora-kai, v. and s., to tear or rend the kai (a shellfish, or its shell): borai i. Men who were worthless and died poor, and had no pigs killed at their death and burial, borakai in Hades, their jaws being torn and bleeding in doing so.

Bora-kese na, s., gills of fish ;
bora I., and *kese* (dark coloured);
 dd. *morese na*, *kurumase na*.

Borau, v. i., to ride or be carried
 (on a canoe or ship, horse,
 vehicle, or other thing), to
 voyage. [Fi. *vodo* embark,
 go on board, ride, Sa. *folau* a
 voyage, the crew and vessel,
 To. *felau* to navigate, make a
 voyage, a canoe, a fleet of
 canoes, a voyage, My. *prahu*,
prau a canoe, boat, ship, general
 name for any kind of vessel, *bâr-
 prau* to travel by boat or ship.]
 A. *markab'*, E. *markab* a ship,
 vessel, A. *rakib'* navigating,
 voyaging, *rakiba* to be carried,
 to ride (A. *markab'* denotes a
 vehicle, carrying-beast, chariot,
 as well as a ship), H. *rakab* to
 be carried (on a horse, chariot,
 the clouds, &c. — so Ef.
borau).

NOTE.—A. *markab'* is an
 infinitive, and therefore is
 naturally in Ef. and Fi. a verb,
 My. and Sa. a substantive,
 and To. both a verb and a sub-
 stantive.

Borea, s., c. art. *na borea*, a
 dream, or vision (in sleep);

Borea ki na borea, v., to dream a
 dream, or see a vision (in
 sleep). [Tah. *ria* a vision (in
 sleep). H. *mar'eh* a vision (in
 sleep), A. *rôya* sleep, what is
 seen in sleep, from *ra'a'* (H.
ra'ah) to see, then to have a
 vision in sleep, E. id.

Bor ia, or *bori a*, v. t., to break,
bori nakasu break a stick,
mauri, *mauriuri* to be
 broken, and

Bori sia, redup.

Boriuri sia, v. t., break to
 pieces. H. *pôr* inf. of *parar*
 to break, break to pieces (pur
 to break), Hithpolel to be
 broken.

Borroa, v. i., to grow crooked,
 for *boraroa* : *bora* II., and *roa*.

Boro-silaia. See *buru masila*.

Boroaki, v., c. t. ending, to be-
 queath to, or order to do (by will,
 when dying); to commission
 (one to do something), give
 orders to. [My. *pâsân* to com-
 mission, enjoin, Sa. *poloa'i* to
 leave commands (as on going a
 journey or dying), to command,
 Mg. *hafatra* (*hafarana*) a will
 or testament, order, be-
 queathed, ordered.] A. *was'a'*,
 2, to bequeath by will, 4, id.,
 and to give power to, or com-
 mission, by will; to command,
 to enjoin. H., Pi., *sivah* to
 charge, command, delegate,
 commission.

Borôri sia, contraction of *boriuri
 sia*

Bosa ia, v. t., to compress, *manu
 i tumana bosa ia* a bird com-
 presses itself (with its closed
 wings), *i bosai naniu* he com-
 presses a cocoanut (so as to
 break the shell), press together,
 squeeze (as a sponge), hence
bosa, or *uosa*, v. i., to be com-
 pressed, i.e., narrow, and *ta-
 bosa* (*sela uosa* a narrow track,
natamole tabosa a man thin
 as if pressed together), re-
 dup. *uosauosa*; *bosa naru* na
 clap the hands, *bosa-lot* clap
 the hands with a sound, d.
bosa ki, i.q. *bosa ia*. A.

hamaza to press with the fingers or hand, to compress, push, strike, bite, break.

Bosabosa, s., froth (coming from the mouth, as of one in sickness), sputum, d. fut. [Mg. fotafota slaver, spittle, foam, mifotafota to slaver, to foam.] A. bozāk', bošāk', saliva, sputum.

Bota, v. i., and a., to be, or become, different, other, alien;

Bota ia, v. t., to divide, part, make one remove from the other, *botauota* (or *botōta*) redup.; i toko *botauota* he is in the middle or midst, exactly between two things, lit. he is parting or dividing (the two things), *māuota*, or *māota*, to be divided or parted, hence *na maota* the midst or middle space between two things, i.e., the space by which they are parted, removed, or distant from each other. [My. beda, or bida, distinct, separate, different, beda-kan to separate, to distinguish, to make a difference.] E. b'ud other, alien, different, A. ba'oda, and ba'ida to stand apart, be distant, remote, 2, 4, make to be so, 6, to be apart from each other, also to recede or go apart from someone, 3, make to be apart or distant, also to go apart or be distant, bo'd' distance: cf. *banabota* diverse, different. Hence

Bota, s., c. art., a person unmarried (apart);

Botauota, and

Botōta ia, v. t., redup. of *bota ia*.

Botu, v. i., to swell (of a girl's breasts). A. nabata, 3), n. a. nobōt', begin to swell (a girl's breasts):

Boua (bowa), v. i., to rain, d. for bā.

Bōia ki (bowa ki), v., d. ua ki, to fruit, to produce fruit. Ch. Pael 'abeb to produce fruit.

Bouolau ki, v. t., to steer (a canoe or ship), then, fig., to steer a country (*bouolau ki nafanua*), &c., that is, govern it, *bouolau ki emeromina* govern the world (of God). [Ml. dd. barau, baro, walu, foro, Sa., Ha., uli, Sa., also, muli, My. mud-i in mamud-i-kan, Ef. uolau (wolau) in bouolau-ki.] E. *hadafa* to steer (a vessel or ship), then, fig., to govern men, to steer, i.e., govern the world (said of Jesus Christ), *malidaf* rudder, helm. See uolau, *infra*.

NOTE.—*Bouolau ki* is reduplicate, see *bolau ki* (d.), id., and uolau ki, and note the pref. b' (for m) in *bolau*.

Bu, d., verbal pron., 1 pl., excl., dual moa: d. au, dual ara.

Bua, d. bobu (q.v.), voc., maternal grandfather: c. art. *toba ia*, q.v. [Fut. bua.]

Bu (nalo), v. t., to see (a thing). See bunu, bunu sia. [Santo d. vi to see.] A. ba'a' (final w. or u) to look upon, observe.

Bu, s., c. art., a bundle. [Fi. ai vau.] See bau si and afa.

Bua, v., divide, as *ta bua i* cut, divide it (cut it open), *mafua*, and *tabua*, to be rent open, cracked, *ti bua i* press rend it (press burst it open, as new

wine old wine skins), and fai (or fae) in magafai a half, a division (of a thing), and lao fai (see fai). [Sa. vaega a division, vaevae to divide in parts, cut up, mavae to be split, to be cracked open.] A. fa'ā, n. a., fa'w', or fa'y', 1, 4, to split, cleave, 7, to be open, to be separated, rent, cleft.

- i. Bua, v. i., to be empty, vacant, having nothing (as an empty cocoanut), tābu, i.e., tā bu, men having nothing, or naked (name applied to the naked people of some neighbouring islands, i.e., people who use no waist cloth). A. bahiya to be empty and bare (as a house).
- ii. Bua, and bubu, d. mobu, v. i., and a., to be deep (as the sea, or a pit), i toko bua (said of a yam down in the ground), ebu or ebua in the deep part (of a thing), i toko ebu or ebua, and sofa ni ebu is consumption or phthisis in the deep part (i.e., inside) of the body (deep-seated); ebua the abyss, Hades, Malo abua, id., bua-riri abyss, Hades (riri to sink), and bu-gia, or bubu-gia to sink deep, d. na tibu the deep. [Ma. kopua deep, An. ubo deep, Fi. tobu, d. nubu, deep.] A. 'amuka and ma'uka, 1, to be deep, also, to be distant, far off (emai, ufea), 4, make deep, 5, to be deep, H. 'amak to be deep, 'amek, 'amik deep, E. 'amaka to be deep, 'muk deep, mā'mak any depth, a valley, the abyss (Hades).

iii. Bua or fua (in na fua-goro,

d. na mua-goro, a spring on the shore covered by the flood tide), so called because the sea mua gor ia flows over it, and mua v. i., to flow (the tide);

Buafua, v., na tas i buafua, or naroa i buafua the sea or current flows or carries things floating on it;

Bua tia, v. t., to take (make to go);

Buē a, v. t., make to flow upon (a thing), pour upon, moisten. [Ha. puai to flow, as blood from a vein, or water from a fountain, to cast up; to boil up, as water from a spring, My. buwang eject, expel, cast.] H. naba' to bubble forth, gush out, Ch. S., A. naba', naba'. "The primary syllable is ba', ba", like bah, imitating the sound or murmur of boiling or bubbling." Cf. cgg. H. bu'a to swell up, Arm. bē'ā' to boil up, H. ba'ah make to swell and boil, A. ba'a to gurgle out (as blood). The connection between the ideas of *going* or *flowing out* and *taking out* (making to go out) is seen in the cg. Ch. nēpak to go out, caus. to take out, and also in H. yabal to flow, caus. to bring, bear, carry.

Bubu, v. i., to gargle. [Sa. pupu to gargle.] See under preceding word, and cf. A. ba'ba', or ba'ba'u gurgling sound of water flowing from a bottle or flask.

Bua na. See bui na.

Bu gia, and

Bubu-gia, v. t., to sink down, to dip (anything), put it down into the water; uta bugi rarua load a canoe *deep*;

Bubu, v. i., to be deep: bua 11.

Buele, d. bole, v. i., to be lost, missing. [My. ilang to lose, be lost, missing, Mg. very lost, missed.] A. sa'a to be lost, missing.

Bugafuga, v. i., to be awake, to awake, bugò nia, v. t., to awaken one. [Sa. fagufagu, fafagu to waken, rouse from sleep, ps. fagua, Mg. foha, fohafoha imp., awake, mifoha, v. i., to awake, namoha, v. t., to awake, fohazina being awakened.] Nm. fak, v. i., to awake, 2, 4, v. t., awaken.

Bugo nia, v. t., to awaken. See preceding word.

Bui na, or bua na, s., c. art., backbone, tail, rump. [Fi. bui tail, Fut. bua back, To. mui after, the hindmost end, tip, or extremity of anything, Sa. muli the end, the rump, Mg. voho the back.] See muri.

Buigo, or bigo, v. i., to lose the way, be at a stand, perplexed, not knowing the way. [Compare Sa. pogia to be benighted.] See bog.

i. Buka, v. i., to be filled, swell out, as the belly when filled with food, or as a sail filled with wind; namarita na i buka his belly is puffed up or swollen, or pants (with rage), mafukafuka to be swollen or puffed up, nafukana the being swollen or puffed up. [Mg. voky satiated, filled, mimoky,

v. i., mamoky, v. t., vokisana, havokisana, My. bakat stuffed, filled, Ma. puku to swell.] A. nafah'a to inflate, 8, to be inflated, to swell, naph'at' inflation of the belly, manfuh' ventrosus; obese.

Buka, s., a swell, as a ground swell. [My. bakat, id.] See buka.

Buk, s., as nabuk natamole a band of men, [H. puu, a gathering or collection, sign of plural number, he puu kanaka a gathering or band of men.] See buka.

NOTE.—This word is used in Ef. also for a gathering or collection of things, thus: nabuk anena i onī au I am in his debt, but lit. his collection of things (which he has given me) remains on me (i.e., I have not yet repaid it).

11. Buka sia, or buki sia, v. t., to open, as a roll of cloth, buka ūa (ūwa) open the oven. [My. buka to open, uncloze, uncover, Mg. voha opened, mimoha, v. i., mamoha, v. t., to open.] A. fakka, v. t., to open.

111. Buka, v. i., to bark (a dog), buka ia bark at it, bukai kusie bark at a rat, d. syn. oro-maki; also, buka to cough. H. nabah, A. nabaha to bark (a dog). Formed from the sound. A. nabaha is followed by acc. with or without a prep.

iv. Buka ia, v. t., to hit upon, meet, fall in with, find, as i ba bukai uago buele he hit upon, met, fell in with, or

found a lost pig. H. paga' id., as in Ex. xxiii. 4.

Bukāru, or bakāru, d. fakāru, v., to joke, jest, bukāru ki, v. t., mock, deride. [My. gurau to joke, and kara, id., bārgurau, mānggurau, joke, jest, mānggurau-kan, v. t., mock, deride.] A. kahara, 5), laugh, joke.

Buko na, s., c. art., protuberance or knob, as nabuko naui protuberance or knob of a yam. [Ha. puu.] See buka i.

Bukoro, s., enclosure round a house at its base, name of a tree and its fruit (from its kernel being *enclosed*), a proper name (of men). [Ma. pukoro sheath, case, halo, net.] See koro.

Bukota, v. i., or a., to be dark-coloured, dirty, blackish (as water with dust or earth in it): gota.

Bukubukura, a., full of little swellings (pimples): ra a. ending. [Ha. puupuu, id.; Sa. po'u pimple, po'upo'ua full of pimples.] See buka i.

Bukutu, s., a rise, hill. [Ha. puu, id., My. bukit a hill.] See buka i.

Bul-meta na, s., eyeball, gleaming, part of eye. See bila.

Bula, mbula, d. for bila, q.v., big, large.

Bülē, a., adult, nafera bülē a lot of grown up men (adults). A. bala" a to reach mature or full age, bāli" adult; and

i. Bule, v. t., complete, used after other verbs adverbially, as i ba bule nafanua he went *completely through* the land,

le bule nagusu it (a canoe) completely rounded the point, nafisan i soka bule nafanua the word shot (lit. leaped) through the whole land, from end to end, noai i sera fule (or fulefule) nalia the water ran completely throughout the place. Bule is really a verb, in these instances, in apposition to the verb preceding it, as he went — completed (finished) the land, &c. [My. bulah the whole, To. fuli all.] A. bala" a, n. a. bulū" to complete, go through to the end.

ii. Bule, v. t., to strip off leaves, ora nau i bule nakasu the yam vine strips off leaves from the tree, mafule to be stripped of leaves (a tree). [My. bulus stripped of leaves.] A. 'abala 1, 2, to strip off leaves, foliis nudavit arborem.

Büle, s., a shell, lit., gleaming, shining, glittering. See bila.

Bulibog, d. for bilibog, for bulobog: bulo.

Büli, s., a corpulent person;

Bulia, a., swollen; and

Bulifulia, a., swollen here and there (the body), a. a. ending, and mabulu and fuluara, q.v. [Sa. fula stout, fulafula swelling, fulafula, fufula to be swollen.] H. 'afal, prop. to swell up, be tumid, A. 'afila to have a tumour or hernia. See telatela.

Bulai, s., d. for belaki, and

Bulai, v. t., d. for belaki, to gird.

Bulo, v. i., d. for bilo. Bulo is also thus used: iga uo bulo (bo) mai, he will come by-and-by,

lit. he will awake and come (of a ship, man, or thing), hence bulo-bog morning, lit. awaking of day, or night, bulo āsa, bulo metamai, and d. bulbog, &c., and bilebog (for bilo-bog);

Bulò nia, v. t., to awaken; bulo nameta na open his eyes;

Bulobulo i, v. t., awaken him. See bilo.

Bulo ki, v. t., to turn, to twist, also bulo sia, bulu sia, buli sia, tafolo to be turned, twisted, tafulus to be turned, bologa, to turn itself (as a thing in sinking in water), tafilogā, id., bulora, or flora (ending ra), twisted, confused (as a lot of things turned or twisted about). [My. pulās, Ja. pulir to wring, twist, to turn aside (out of the way), to turn, turn round, Sa. milo to twist, mimilo, milo-milo, ps. milosia, milosi, to be twisted, to be perverse, milo-milosi, Fi. mulo-ca to twist a single thread, Ma. miro to spin, twist, mimiro to move swiftly, miro, s., thread, a whirling current of water.] A. malla, n. a. mallo, to turn, to twist round; to twist oneself about, malmala, 2, to roll oneself about, malla to hasten, move quickly.

Buloki, v. i., or a., to be sticky, d. bubulu. See bulu tia.

Bulōra, v. i., or a., to be twisted; a. ending ra. See bulo ki.

Bulu sia, or bulo sia, or bilo sia, v. t., to wash. See balo nia.

Bulu sia, bulo sia, or buli sia, v. t., to turn. See bulo ki.

Bulu tia, v. t., to plaster, over-spread with some sticky substance (as lime, paint, pitch), to cover with a plaster or poultice, as a wound, nabulu, s., plaster, &c., bubulu, bulubulut, buloki (and mabulu, q.v.), to be sticky, as plaster. [Fi. bulu-ta to bury or cover with earth, to apply an external remedy, ai bulu an external application or thing that covers or buries, Sa. puluti to glue, to pitch, pulu glue, gum, resin, pulu-pulu to cover the body with a cloth, pupulu to interpose, to meditate, ps. pulutia, Fi. bulu-ta to repair an injury, lit. to bury it, ai bulubulu a peace offering, or thing offered as a reparation of an injury.] H. kapar, A. "afara to cover, cover over: A. "afara to cover, cover over; to cover (white hairs, with some dye or tincture, Ef. bulu tia); to pardon (sin), 2, to cover with dust, H. kapar to cover, over-spread with anything, as with pitch, to pitch, Gen. vi. 14 (H. koper pitch); to cover (i.e., pardon) sin, Pi. to make expiation for an offence.

Bulu, bulufulu, and fulufulu: bule i.

Bulu, v. i., to fall down (as fruit from a tree, &c.), mala bulu faint, fall down (a man), and

Bulu aki, v. t., throw down (as firewood, &c.), (make to fall down). H. napal to fall, S. npal, Ch. nēpal, id., Hi. hipā to throw down (make to fall).

Bulu aki, d. for bulo ki, to turn, twist.

Bulum, or buluma, d. bulim, v. i., to be changed, lit. turned : luma.

Buma, v. i., d. fuga, to flower or blossom, nabuma na, s., its flower or blossom. [Ml.P. pug to blossom, pugan its flower or blossom, Sa. fuga flowers, blossoms, My. bunga flowers, blossoms, Mg. vony flower, mamony to blossom.] S. habeb to produce flowers, hababa', or habobo', flower.

Buna sum ia, v. t., to cork, plug, hence

Bunaso, or funaso, s., c. art., a cork or plug : see bono tia, or bunu tia, and sume lia.

Bunats, d. for binata.

Bunofunoi, d. binofnoi, v. r., to be confused, perplexed. See binoinoi : noi, no i, no ia, nēa.

Būma, s., an insect that makes a shrill sound in the jungle in the evening, hence būma i gai (the būma makes its sound) is often used for "it is getting dark," "it is evening."

Bunu, d. for fanau, q.v.

Bunu lia, v. t., d. for balo nia, bulu nia,

Bunu sia (bu-nusi a), v. t., to see (a thing) : bu.

Bunu, s., death, destruction, as ru sua bunu ;

Bunu ea, v. t., to kill or destroy (fish, men, &c.), to extinguish or quench (a fire, or lamp), ru sua bunu they met destruction (having fallen into the sea), mafunufunu and mafunei, d. fanei, to be ended, to be anni-

hilated. [My. bunch to kill, mambunoh, mamunoh to kill, Mg. vono killed, mamono to kill.] Hence

Bunufunu, redup. of preceding word. A. fana', disappear, pass away, vanish, 4, make disappear, destroy, annihilate, 5, destroy and annihilate (wipe out) each other (in war), fani caducus.

Bunu tia, v. t., same as bono tia. Hence

Bunutia, s., hundred, d. bunti (cf. bon) ; and

Bunuta (and bunta), v. i., or a., to be silent, lit. to be shut (the mouth), ba funuta, be silent, exactly equivalent to the vulgar English "shut up," hence nafunuta, s., a silent person, one that says little (a term of praise).

Bur, d. for bila, bula, to be big, large.

Būra, or fūra, v. i., or a., to be empty, to be devoid of, as i bi an fūra it is an empty shadow, a būra ki nalo I am empty of the thing, devoid of it, A. fara "a, 1, 2, to empty. See baro. Hence

Bura, s., rubbish ; nabura naniu the husk of the coconut, nabura na the husk or worthless part of a thing : hence the stalk of a fruit (as a worthless thing thrown away as rubbish) is called in different dialects bura-tena, bura-gitena, baratuna, biri-gitena, and miri-gitena, i.e., the bura of it.

Būra, d. biri, v. i., or a., to be full, bakafura to fill. [Mg.

feno full, mameno to fill, My. pānoh full, māmānohi to fill.] H. mala' to fill, to be full, Pi. to fill; with another verb, to do anything *fully*, i.e., thoroughly, so Ef. bera-tia, d. bera-katia, as lo b., look fully or thoroughly at it, i.e., watch it, rogo b., hear fully, i.e., obey, i uia b. it is good fully, i.e., thoroughly good, and it can also be said tea berakati na, i.e., tea anena berakati a thing fully or thoroughly his; A. mala', S. mla', same as H. Hence

Burafura, furafura, s., the jungle, forest, vegetation: so called because it fills the land. A place covered with any kind of weeds, &c., is called nalia bura a full place.

Bura-gitena, and

Bura-tena, see bura, s.

Burasa. See marasa.

Burau, s., a long or tall cloud; the sky: cg. barau.

Bure ia, fure ia, or burē a, burei ki, furei ki, v. t., to wash, rub, as bure nauī wash off the earth from a yam, furei ki natuo na cleanse his feet, furei ki lu nasoga, bure biakik wash, cleanse a child, bure nabau na ki narora rub his hair with oil, oil his hair. H. marak (rub), polish, cleanse by washing or anointing (cgg. marah, &c.)

Bure ia, or bura ia, v. t., d., to leave, allow, forsake, abandon. A. bara', 3, to leave, abandon. [My. bir, to permit, allow.]

Burei a, d. marag ki, v., to spit out, to spit, to spit on. A., 4,

mara'a to emit saliva, bar', mar' saliva.

Bur ia, buri, v. t., to pierce, stick, buri uago stick a pig: d. for biri.

Buria, v. i., or a., to be swollen (of the body), to have the dropsy. [Ma. kopurua dropsical, My. buru elephantiasis, burut hernia.] The a in buria is the a. ending. A. nabara to raise up, heap up, 8, to swell, nabrat a swelling on the body.

Būria (bauria, bouria), v., to kindle or make a fire (in the oven), ru būria ua (uwa), and ru būria, they make a fire in the oven, or, simply, they make a fire, kindle up: this is done every evening about an hour before sunset. See bara (H. ba'ar), and compare H. bo'erah kindled (an oven).

Burog, v. i., or a., offensive, mouldy, filthy (as food). [Ma. puru mouldy, and kopuru, kopurupuru, id.] A. mara'a to be contaminated.

Buru masila, v. i., to roar (of thunder), tifai i buru masila, d. boro silaia, the thunder roars, or thunders sounding: for masila and silaia see sila. [TaSa. biri thunder, and to thunder, Ml. P. omburumbur, Ml. A. amburambur, to roar (of thunder), TaSa. roro to roar (of thunder), Ml. P. berver thunder.] H. ra'am to roar (as thunder), ra'am thunder, S. r'em to thunder, ramo' thunder.

Būru, burufūru, v. i., or a., to be short: d. mato, q.v.

Buruma ki, or bēruma (or bīruma) ki, v., to be in the relation of son-in-law to parent-in-law, or of parent-in-law to son-in-law, syn. monaki (mo-naki);

Burumā, or birumā, c. art. na buruma, s., one in that relation, son-in-law, mother-in-law, father-in-law: see *mo na*. E. (hamwa) *tahamwa* to contract affinity, to be joined in affinity (with someone), to marry the daughter of someone, *tahmā* affinity, specially the relation between a father-in-law and son-in-law, then (abstract for concrete) son-in-law.

Busa, v. i., or a., redup. busafusa, to be young, springing up (of plants and animals), hence to be inexperienced, foolish, to be spotted (the skin, as with cold, &c.) [My. mud'a young, immature, not deep in colour (light), foolish.] A. wabis'a to be spotted (with white and black spots, as the nails or skin), 4, to germinate, or put forth plants (the soil).

Būsa, s., or a., dumb, mute. A. yabisa to be arid (see bēs), 4, to be silent, mute.

Busa, a., orphaned, meta busa orphan. A. yabisa to be arid, dry. An orphan is called meta busa because deprived of it's mother's milk. See bēs, bēsu.

Busi, v. i., to blow, spout (as a whale). [Sa. pusa to send up a smoke (also applied to spray, dust, and heat), Tah. puha to blow (as a whale), puhepuhi to blow out of the mouth,

blow, as with bellows, Ha. puhi to blow or puff, breathe hard, blow a trumpet, &c., Mg. fofotra blowing the bellows, mifofotra to blow the bellows, My. âmbus to blow, make a current of air, âmbusan bellows, âmbusi to blow, drive a current of air.] A. nafatha, i.q. nafah'a, to blow with the mouth, blow out, puff, eject venom from the mouth (as a serpent), eject spittle (a man).

Busa, s., nabusa a mist. See under preceding word.

Bus ia, v. t., d., to lay down, leave, and bis ia in turu bis ia leave, abandon, allow;

Busfus ki, d., redup., d. for bure ia, or bura ia, q.v.

Busi a, or fusi a, v. t., d. for muri a, q.v. [Mg. fody returned, sent back.]

Busa ia, or fusa ia, v. t., break or smash to pieces, smash (as a yam), mafusai ps. H. pus, or fus to break in pieces.

Buta, d., in meta-buta blind, lit. eye dark. [Fi. matabuto faint, buto darkness, Sa. matapo blind, matapogia faint, My. buta blind.] See bog, bātu. A. 'amiya to be blind, 'umiya' to be faint.

Buta, or futa, v. i., to spring up or out, as water from a spring; to spring up or out, as smoke from a fire; to spring out, as a musket ball from a wound—i si buta ia he shot him, the bullet springing out from or glancing off his body, wounding but not fatal;

Butafuta, d. futfut, redup., to spring up or out, as water from a spring;

Butu-raki, or buti-raki, d., v. i., to appear, come in sight. [Ma. puta, v. i., pass through, in or out, come in sight, My. tārbit to issue, come out, emanate, spring, arise, appear, escape.] A. nabata to spring up or out, as water from a spring, 4, ps. form, to appear, go or come forth, come in sight.

Butāki, dd. mitāki, milāi, q.v.

But, d. for bota, unmarried.

Butia, or buti a, or futi a, v. t., to pluck, as a fowl, pluck out or up, as weeds, mafuta to be plucked. [Fi. vuti-a to pluck feathers, hairs off animals, hence, to pull up grass or weeds, Sa. futi to pluck feathers or hairs, fufuti, ps. futia, My. bantun to pluck, pull out.] A. namaša, 1, 2, to pluck out, as hairs.

Buti a (for ba-uti a), v., d. for bakauti a, q.v. [Mg. vita completed, finished, mamita to finish.]

Bute (lua i), v. t., to praise. A. madaha to praise.

Buti na, biti na, s., a knob or excrescence growing on a tree, a joint (from its bulging out). See botu.

Butili, bitili, fitili, v. r., to speak of each other, speak of one behind his back: tili a.

Buto, v. i., to germinate, bud.

A. nabata germinate. Hence

Buto na, s., bud, d. muto na.

Buto na, s., navel, then middle; malebuto (lit. the place of the

middle), the middle (of the body, a land, anything), d. but, hence d. tu-but rainbow, lit. stand in the middle (of the sky). [TaSa. buto navel, taga nabute stomach, To. bito, Sa. pute, Tah. pito navel, Tah. pitopito a button.] See preceding word and botu: the navel is the knob, as it were the bud (bursting or swelling out). (Compare *navel*, from *nave*, prob. from *nabh* to burst.)

Butol, v. i., d. for bitelo, q.v.

Butua, v. t., d. for bitua, to place, lay down, give; tā bituatua to speak (or pray) while giving (or laying down) an offering (to the natemate). Hence

Butut, s., a place where offerings to the natemate are put: now used for "altar."

NOTE.—The verb butua or bitua is the reflexive of tua ki: ba butua ki go backwards and forwards between two things, to halt between two opinions.

Buturaki. See under buta, *supra*.

E, article, for a, sometimes i: a, ně, na, in.

E, dem., this, that, as mal e (for mala uai) that time, then: e is a contraction for uai; rag uai this time, now. See i (d.), dem. This e, or i, is used also as a tense particle—see i.

E, or i, prep., in, on ; t. prep. : anĭ, nĭ, a, i. [Sa. i in, at, with, to, from, for, of, on, on account of, concerning, Ma. i of, &c., and t. prep., My. i t. prep., Fi. e, or i, in, with or by (instrumental).] A. li, H. lě, T. ně, Gurague ya, or ia.

Ē, inter. ad., where ? See sē.

Ei, ad., yes. [Mg. ey, Sa. e, id.] A. ey, or ei, yes.

Ei à, or ei ia, ad., yes, that's it : preceding word, and dem.

Ei eri, ad., d. syn. ei à : ei, and eri dem.

Ei, ad., here, d. i, q. v.

Ei (ē-i), ad., no, it is not. [Er. ēyi, Mg. ai, id.] Neg. ad. e, and i, dem. H. 'i, E. 'i, not.

Eba, v. See tali-eba, tali-ofa.

Ebau, ad., at the head (of the island, i.e., the east), opp. to etu at the foot (west) ; e prep. and bau.

Ebago, ad., in the end (of the house), inside : e prep., and bago.

Ebua, or ebu, ad., in the deep : e prep., and bua ii. Also ebua, s., the abyss, Hades.

Ebut d., in the middle ; e prep., and but, d. for buto, q. v.

Egura, s., the stick used for spreading (scraping) out the heated stones of the oven : e art., and gura ia.

Eis, ad., same as ais.

Eka na, s., a relative, family connection. See aka.

Ekatema, ad., on the outside of the house, outside : e prep., and katema, q. v.

Eksakes, d. for kesakesa, q. v.

Eko, s. See neko.

Ekobu, ad., in the inside, in the house, inside : e prep., and kobu.

Elà, d. for elau.

Elagi, ad., and s., above, heaven : e prep., and lagi, q. v.

Elalo, or elalu, ad., in front, before : e prep., and lalo, or lalu, see alo, or alu na.

Elau, ad., on the sea, by the sea : e prep., and lau

Elo, s., d. alo, the sun : āli.

Ēlo, or èl', v. i., to be sweet, pleasant, agreeable, redup. lolo. [Ha. olu to be pleasant, agreeable.] A. halā', halw', id.

Elol, ad., d., in the belly, inside : e prep., alo na, lalo na.

Emai (or emai), ad., in the distance, afar, far away ; d. ufēa : e prep., and māl. [Sa. mao, mamao to be far off, distant, mamao, ad., far off, distant.] A. ma'oka to be far off, distant, ma'k' distance.

Emalebuto, ad., in the middle, inside : e prep., and malebuto na.

Emate n, s., d. for namatigo na, the grave : matě.

Enea, or inia, d., personal pron., 3 sing., he, she, it, dd. nai, nigā, kinini.

Enera, or inira, pl. of preceding word, they, dd. nāra, nigar, kiniara.

En', vulgar pronunciation sometimes heard for nunu to wipe, rub off.

Enĭ, v., d. for anĭ, contracted en, an, to abide, be.

Enu, pers. pron., 1 sing., I, dd. anu, kinau, kinu, keino.

Ere na, or eri na, d., mother. See ani na, note.
 Erai, dem., d., this : arai.
 Eri, dem., this. See arai.
 Erik, dem., this, here. See s. arai and ka.
 Eru, dem., same as eri, d. nro, nra.
 Ēru, s., c. art. nīēru, arms, war : āru na.
 Esān, ad., here, there, and
 Esānien, id., and
 Esās, id. : e prep., and the demonstrative particles se, na, q.v. See ais (eis). [My. sini, sika, here, sana, sanan, situ, there, and with prep. disini here, disana, disitu there, Mg. ato, eto, aty, ety, here.]
 Esega. See asaga.
 Esike, s., a forked stick, that which sike tia grasps, seizes : sike tia, e art.
 Esai, or esei, s., the open, open space, d. esai leba a road, lit. big open space : sai.
 Eso, or esa, d., ad., yes : ei (*supra*), and so or sa, dem.
 Ēsu, d., ad., outside, away, e prep. and su. [Cf. Fi. esau (e sau) on the outside, sausu outskirts, sausu kei vuravura ends or outsides of the earth.]
 H. kēsu, or ksu only, pl. kaswē, kiswoth ends or extremities (of the earth), A. kašā', n. a. kasw', kašā' to stand apart, be afar off.
 Esuma, ad., in the house, at home : e prep., and suma.
 Ēt, v. i., or a., d., to be many. Cf. A. 'ada' to be many.
 Etaku, ad., at the back, behind. [Sa. i tua, id.] E prep., and taku na.

Etan, ad., on the ground, down : e prep., and tano the ground.

Etu, ad., at the foot (of the island, i.e., the west, opp. to ebau) : e prep., and tua na the foot.

Ēüo (ēwo), ad., no, it is not : e, as in ēi, and uo dem.

Ēuta, ad., on shore, ashore, on land, opp. to elau : e prep., and uta.

Fa (and fē or fi), inter. pron., c. dem. sa or se, safa, sefa, what ? also where ? It is ma in matuna, q.v. A. ma', H. mah what ?

Faa na, s., d. mao na, the thigh : mao. See bua, fai.

Fa, or ba, q.v., to go.

Fafa-sia, v. t., redup. of ba-sia, to tread upon (of many).

Fā, d. for mau, in mal fā nin = male mau ua = this very time, now.

Fafan, for bafano, to wash the hands.

Fafaga, redup. of faga.

Fāfatu, v. r., to trust, confide, fāfatu isa to trust or confide in him, or in it. See under fatu.

Fafine, s., d., a woman (i.e., wife-man), and, a., female. Fa-fine (see Note 3, *infra*) is fa (for which see mera, *infra*, man in general), and fine a female, and denotes lit. female-man, as ata-mani denotes lit. male-man. [Sa. fafine, Fut. fine, Mg. vavy, My. pārāmpūan woman,

female, bini a wife.] H. nkebah, f., a woman, a female (a genitalium figura dicta) of persons, and of beasts, S. nekebta', pl. nekbata'.

NOTE 1.—The *nĩ* in *fafine*, fine, the same as the *nĩ* in *kurunĩ* and *atamanĩ* and the final *n* of the *My. pârâmpũan*, is a suffixed particle; *fafi-nĩ* is thus the same as *vavy*, and the difference between *fafi-nĩ* and *fi-nĩ* is that the former has *fa* or *va* prefixed. In *fy* (*fi*, *vy*), as also (as it occurs in various dialects) in *fu*, *ueo*, *bio*, *bo*, *foya*, *bayi* (*Santo d. nekepai*), *bai*, *bua*, the ancient feminine termination, *t*, or *th*, as in the *H.* form of the word, is not heard: it is heard, as in the *Aramaic* form of the word, in *matu* (*infra*), bite (*-riki*), or fite (*-riki*), *Ja. wedo*, other dialects but, *fid*.

NOTE 2.—In *Santo dd.* occur *katsai*, *karai*, a woman, female: with *katsai* compares *Ysabel gase*; and with *karai* *Efate kurui*, or *koroi*, *kuruni*, *nagurui*, *naguruni*, *Wango urao*: these belong to another stem, for which see *s. v. lai*.

NOTE 3.—The *fa*, or *va*, in *fafini*, *vavy*, is the same (by elision of the *r*) as the *para* in *My. pârâmpũan*, *Ja. pârāwan* or *pârāwan* (*Ta. dd. pilāven*, *brān*, *New Guinea d. merwine*).

Fagan ia, *v. c.*, same as *bagan ia*, *q.v.* Hence

Fagafaga, *v.*, redup., and
Fagafaga, *s.*, a bait, and

Faga, *s.*, that which is given to eat, food; a present, a bribe.

Fai (*vai*), *c. art.* *nifai*, *dd. noai* (*n'uai*, *i.e.*, *n'wai*), *nai* (*n'ai*), *s.*, water. [*An. inwai*, *Er. nu*, *MI. nue*, *Epi ue*, *Sa. Fut. vai*, *Ma. wai*, *Bouru dd. wai*, *waili*, *Ceram dd. wai*, *waeli*, *arr. My. ayer*, *i.e.*, *ay* (*ai*), and *er.*] *H. ma'* unused in sing., pl. *maim* construct, *mē'* water; *Nm. m̄ai*, *E. mai*, water.

Fai, *v. t.*, *d.*, divide or cleave, as *lao fai* plunge into, cleaving (with a spear): *bua* to divide, cleave, and see also *maga-fai*.

Fai, *s.*, a skate (fish). [*Of. My. pari*, *Tag. pagi*, skate fish.] *Der. unknown.*

Fakal ia, same as *bakal ia* *i.* Hence

Fakal, *a.* (in active sense) *kano fakal* a comforting person, comforter (in passive sense), *uago fakal* domestic or tame animals, lit. pigs cared for, or taken care of.

Fakalo, or *fakal*, *s.*, war. [*My. b̄arkalahi* (*k̄alahi*) to fight, to quarrel, *k̄alahi* fight, quarrel.] (*Mahri ghorat war*), *H. garah*, *Hith.*, to make war (with anyone).

Fakamatua, *s.*, *c. art.*, an ancient story: *matua*, *tuai*.

Fakamauri, *i.q.* *bakamauri*, *q.v.*

Fakarago, *s.*, *c. art.*, the rough prickly scab that forms on a sore: *rago*.

Fakarogo, *i.q.* *bakarogo*

Fakaru, *i.q.* *bakaru*. See *bu-karu*.

Fakaruku, *s.*, the under part, as *na fakaruku ki nakasu* the

under part of a tree (*i.e.*, shade or shelter under its overhead foliage), *ki nauot* (fig.) the shelter or protection of a chief: *rukua* (and the *caus.* prefix).

Fakasa, *s.*, a festival: *bakasa*.

Fakataliga, *s.*, an ear pendant: *caus.* prefix, and *taliga*.

Fakatokoi, or *fakatokei*, *i.q.* *bakatokoia*.

Fakau, or *fakaua*, *s.*, *d.* *fikau*, *fikaua*, a messenger, ambassador, agent sent to do something for a chief or community; and

Fakau, or *fakaua*, *s.*, a message such as the agent sent by a chief or a community carries to deliver, *i ofi nafakaua* he carries the message (of state). See *kau*, *gau*, grasp, take hold of, carry, &c. [*Sa.* *fe'au* to send for (*v. r.*), *fe'au* a message, *To.* *fekau* to bid, command, order; a message, order; *My.* and *Ja.* *pānggawa* a grandee, a noble: in Java it is the title of the five chief councillors of state, and the word is derived from *gawa* to bear or carry, convey, bring, *Ef.* *kau* to carry, (as a club), *Fi.* *kau-ta* to carry, *Sa.* 'au to send, 'au mai to bring, 'au'auna a servant, 'au a troop, gang, shoal, bunch (of bananas), *Ef.* *makau* a bunch or cluster (of fruit), *d.* *umkau* many, all (collected).]

Faki, or *fiki*, transitive particle, connecting the verb with its object, after or suffixed to the verb, consisting of the *preps.* *fa*, or *fi*, and *ki*.

Fāla, *s.* (see under *bala* II.), a ship's yards.

Falafala, *s.*, cross sticks fastened on a tree for a ladder to climb it: *bala* II.

Falea, *s.*, a cave. [*Tah.* *farefare*, *a.*, hollow, fare a house, *Ma.* whare, *Sa.* *fale*.] See *bala* III.

Fām ia, or *bām ia*, *v. t.*, to eat. [*Tah.* *amu* to eat.] *H.* *ba'au*, *A.* *fa'ama*, to have the mouth full, to swallow down.

Fanau sa, *v. t.*, *d.* *bunu* to teach, to instruct: to preach (recent use). [*Fi.* *vunau-ca* to admonish, harangue, preach to.] *H.* *bīn*, *Hi.* to teach, to instruct, *A.* *bāna*, 2, 4, make clear, explain, lucidly expound, 5, render lucid.

Fanauen, *s.*, *c.* *art.*, the teaching, *i.e.*, either the act of teaching or the thing taught, law (as "law" of Moses, recent use).

Fanei, *v. i.*, *d.*, to be extinguished, out (of a fire): *bunu ea*, *bunue a*.

Fānu, *s.*, darkness, shade, only in *kot-fānu*, evening, lit. time of shade, *d.* *rag mēlu*. See *mēlu*.

Fanua, *s.*, inhabited country, land, *My.* *bānua*, *id.* [*Malo* *vanua* house, *Santo d.* *venua* house, village.] *H.* *banah*, to build, as a house, *ps.* *part.* *banu'* built, *binyaha* building; *A.* *bana'*, *S.* *bnā'*.

NOTE.—The *Santo* word has best preserved the primary meaning house, or building; then a country, district, or land is called *bānua*, or *fanua*,

because, like a house or village (or building), it is the dwelling-place of men.

Fāra ki nameta na, v. t., to fix the eyes, stare with open and motionless eyes. Nm. fajar, or fagar, 2, fix (the eyes), stare.

Fara, s., c. art., a cocoanut (fruit) that begins to shoot. [Cf. Fi. vara, a cocoanut ready to shoot.] Bora II.

Fara, s., a chafed place on the skin, especially on the thigh (from being rubbed or chafed in walking): baro sia.

Fara, or fera, s., a row, or rank, or band;

Farafara, or ferafera, s., a row, a lot, a band (as of sores on a limb), lit. a number of rows;

Bifara ki, or bifera ki, v. c., to put or arrange in rows. [My. baris a line, row, rank, file, troops, māmbaris, v., and baris kan, v., and bārbaris, v., bari-san parade, place where troops are exercised.] H. ma'arakah (and ma'aroth for ma'arakoth) disposing, ranging in order, a row or pile, battle set in array, army, or band; from 'arak to arrange in order, or in a row.

Fara-bule, s., c. art., a rank, row, or band, of adults or full-grown men: fara rank, and bule adult.

Fara-kāl, c. art., a row or band of men connected together by relationship, as of brothers: fara, and kal, su bakal ia.

Farāti, s., c. art., sticks fastened above and upon the rafters of a house: a. pr. name (the

name of the chief of Sesake, the chief binding the people together as the nafarāti (lit. that which binds together) do a house.) [My. bâroti rafters, Fi. vorati upper cross beams of a house.] From bara tia, q.v. H. hibar (E. ahabara, v. c.) to bind together, connect or join together.

Fare, farefare. See bare, bare-fare, to move.

Farea, s., the public house of a village, d. fare outside. [Mota varea outside, Ml. P. vere, Ur. vari outside, Mg. ivelany outside (i-velany).] A. barriyy' outer, external (Ct. barri), Nm. barrāni outer, exterior, (and barra, out).

Farea, d. for bi reko to be poor: reko; and bi to be.

Farofaro, a., tea farofaro, a thing that rasps, &c.: baro sia.

Fasi, i.e., fa-si, v. t., tread upon, fasi koro bind together the reeds of the koro-fence (which is done by treading upon them): basi a.

Fasu (na meta na), s., d., eye-brows, tafasi, v. r., to make a sign with the eye. A. "amaza to make a sign (with the eye, eyebrows), 6, make such signs to each other.

Fasu, fasua na, s., a part, portion; member (of the body). [Sa. fasi a piece, a place, fasifasi to split up in pieces, fasi to split, beat.] H. basa' cut in pieces, A. bas'a'a cut, cleave, bas'at part, a piece, cg. H. badad to divide, bad a part, pl. members of the

body, A. badda separate, disjoin, budd' portion, part (of anything), badād' part. See s. v. H. badad.

Fātā, s., a bench, shelf, stand, platform, dd. uēnr', uērē, uētē, kofeta (i.e., ko feta.) [Sa. fata raised house for storing yams in, a shelf, a bier, Tah. fata altar, scaffold, piece of wood to hang baskets of food on, &c., Mg. vatra (and vata) box, shelf for keeping rice, &c.] H. 'omed platform, place, 'emdah a lodging (place). See fatu.

Fatok, same as batok and matok : toko.

Fatu, same as batu and matu : tu.

Fatu (see matu ki), hence fafatu, v., to trust in, rely upon, confide in ; matu ki (na koro) to set up the posts or supports (of a fence), palo fulsit, stabilivit ; na matu na, the column of the back, that is, the backbone or vertebral column ; also, post or stake (of a fence) ; fātu stones or rocks ; na fātu na bones ; fāta (see ante) ; uota (wota) a chief (column or support or upholder of the people). [Mg. vato a stone, My. batū a stone, Sa. fatu a stone, core or stone of fruit, faafatufatu to persevere indefatigably, fatu (-amoa) to have a swollen shoulder (from bearing burdens), Tah. fatu the gristly part of an oyster, the core of an abscess, fatu lord, master, owner.] A. 'amada 1, 2, 3, to sustain, prop up, make firm or stable, with a

column, post, or stake, (matu ki), 8, to rely upon, trust or confide in (fāfatu) ; also, 1, to have the hump or the back contused with carrying (*a camel*), H. 'amad to stand (be firmly set), confide in, endure, persist, persevere (cf. Sa.), A. 'imād higher structures, column, stake, 'amōd' prop, column, stones put in the ground for supports for the foundation, column, prop of a family, chief, lord, the back, 'amid' column and chief or prince (of a people), H. 'amūd column, pillar, platform, scaffold. See fāta (*ante*).

Fatu, s., c. art. nafatu, the ridge of a house, ridge-pole : see bātu. [TaSa. papatu, id., Malo uobatu, id., Ml. U. uobut, Fut. tau-fufu, id., My. bubungan, bābungan, and bumbung, Ja. wuwung, id., Mg. vovonana, id.]

Fatuna, s., and ad., d. for matuna, q. v.

Fau, same as bau, a., new.

Faulu, s., barter, i. q. baulu.

Faum, d. fau, new ; na faumuen : perhaps for faumau, redup.

Faus ia, same as baus ia, ask, question ; hence

Faus, pr. n. (Questioner), a spirit, officer of Saritau at the gates of Hades.

Fe a, and fefe a, same as be a, befe a ; nafeāna, nafefeana, s., the act of reading, or counting.

Fē, conj., if, should, for bē.

Fe, d., conj., then, but. A. fa, id.

Fēa, same as bē, or bēa, to precede, first.

Fefe, same as befe.

Fēi, or fē, d., inter. pron., who? [Sa. o ai, Tah. o vai, Ta. ba, Er. me, id.] H. mī, A. man, men, mun, or min, also often pron. 3 pers. added man hu who? (who-he?), contracted manu, menu.

Feifei ki, same as beifei ki; na-feifeien, s., the act of indicating or showing, or the thing by which something is made manifest; a sign, token.

Feko, s., a cockroach, and similar insects.

Felak, s., c. art., d., a tribe, or family clan, dd. syn. metarau, kainaga: bala III.

Felaki, s., c. art., girdle to which the nafon, or loin cloth, was attached: it is about six inches wide: belaki.

Fera, c. art., a row. See fara.

Fera-bule, fera-kāl. See fara-bule, fara-kāl.

Ferafera, rows. See farafara.

Fera, c. art., s., an omen, also fefera; the natamole tabu having poured out some namaluk (kava) to the natemate drinks off his own cup, and then looking into it sees some blood, or a human hair, or some other thing, which is called fera, an omen, or indication, good or bad, as the case may be: or he perceives the omen, good or bad, by "lo namo," which is another species of divination.

Fefera ki, or fera ki, and bifera ki, v., to show by a fera, as the natemate are supposed to do (see under the preceding

word); to give an omen. [Mg. fambara an omen, presage, My. fal omen (A.)] A. fa'l omen.

Fera, v. i., fera ki, v. t., ferafera, v. i., ferafera ki, v. t.;

Feroa, c. art., s., a crumb: bera, bera ki.

Fet, s., a bird's nest, made like a platform of woven twigs. [Sa. fataniga a nest.] See iāta.

Feta, c. art., s., a tribe: beta.

Fete, or fite, c. art. nafete, inter. pron., what? Nm. made what?

Fetta, s., soapstone, a soft stone that can easily be cut: fatu stone, and ta to cut.

Fi, v., to be: bi.

Fi, prep., after verbs, or bi, on, &c. A. bi, fi, id.

Fiare ki, v., to go into the presence of someone, to be unshamed (opposite of maliāre, or maliāre). See rairai.

Fiatu, v. r., to smite each other, to fight, war: atu.

Fiēre, v. r.; d.; to speak, converse. A. hāra, 6; to converse, talk together.

Fifi, s., anything binding round, as a fillet or turban, &c., then a thing going round, as a ship round a cape or island, then hostile talk (with which one's adversary as it were binds him round);

Fifi ki, v. t., to go round, as a yam vine round a stake, a ship round an island: fifi is for fifisi, redup. of fisi, q.v.

Fifis ia, v. t., to bind round: redup. of fisi.

Fikit, or **fikat**, v. r., to be savage, given to biting, lit. to bite each other: **kat ia**. [Fi. **veikata**, id.]

Fikoba, v. r., lit. to chase, or pursue, each other: **koba sia**.

Fili, or **filā**, c. art., same as **bila**, lightning: **bila**. [Sa. **uila**, My. **kilat**, Mg. **helatra**, id.]

Filifili, s., a gleaming or flashing shell worn as an ornament: **bila**.

Filora, same as **bulora**, and, redup.,

Filifilora. See **bulo ki**.

Fimeri, v. r., to be doing something to each other, usually in a hostile sense, to be fighting: **meri**.

Fimuri, v. r., to be returning each other, dismissing with presents, repaying: **muri**.

Finaga, c. art., s.; food: **kan ia** (in **finaga** the **k** is elided after the prefixed **fi**.) [My. **makanan**, Mg. **fihinana**, id.]

Firā nia, v. t., supplicate, or pray, him, and without object, **firā** to supplicate, pray, also **bifirā**, **bifirā nia**. [Tah. pure to pray, **pupure** to pray frequently.] H. **falal**, Hithp., to supplicate, pray.

Firaka, v. i., to delay. A. 'araka, 5), to delay.

Fisa, v., **fisan**, c. art., s., to speak, word: **bisa**.

Fis ia, or **fisi a**, v. t., to bind round, to bind about, as a fillet, turban, or vine round the head, a string round a parcel, a bandage round a wounded limb; **fisi namanuk** to bind up a wound; a **yam**

vine binds round a stake (twines round it), and **fisi namē** to twist a rope (bind round the one strand on the other—this is usually **bulo ki**); a whip or rod binds round the body to which it is applied, hence tale **fisi a** to flog (see tale to go round), lit. to go round binding about, d. **ma'fisi a** to whip, flog: often the final **s** is elided hence **fi-gote fia** to flog him to pieces (for **fisi-gote fia**), lit. to flog—break him, and see **fifi** (*supra*), and **taffi**; the word of an adversary is said to **fisi** the object of his anger, that is, bind him round; **fisi uago** bind round a pig (in order to its being carried slung to a pole, so that it may not be hurt). [Sa. **fisi** to entwine as a vine, To. **fi** to twist and **fihi** entwine, twist, Ma. **whiwhi** be entangled, **whakawhiwhi** wind round, fasten, My. **pusing** to turn round, twist.] H. **habas'** to bind, bind on, bind about, as a head band, turban, tiara, "the seaweed is bound about (**fisi na bau gu**) my head," Jon. ii. 6; to bind up a wound, to bind fast, shut up.

Fisi, a. used as s., i **bi fisi** (a boy that is circumcised, **ru tefe a i bi fisi** they circumcise him, he is **fisi**). A. 'afsa'u e **praeputio** apparentem **habens glandem puer**, **fasa'a a glaude praeputium** reduxit puer.

Firi na, c. art., s., d. **fiti na**, q.v.

Firi a, or **firi ia**, v. t., same as **firi**

ia, to make void, bring to nought; hence
 Firi, in tale-firi, round bringing to nought, *i.e.*, all round.
 Firigia, same as biri gia, to carry.
 Fisau na, s., d., as nafisau nauti = ora nauti, the sprout, shoot, or vine of a yam: bisau.
 Fisikō na, s., flesh. [Cf. Bu. juku, My. daging, id., TaSa. veseko, id.] Cf. E. sigā flesh.
 Fiso, c. art., s., an annual reed-like plant whose top is used for food. [Sa. fiso a species of reed.] Der. unknown.
 Fisuari. Same as bisuari.
 Fisuraki, c. art., s., talk, speech: bisuraki.
 Fisurakien, c. art., s., the act of talking: bisuraki.
 Fisurua, c. art., s., a lie, or lies; and
 Fisuruen, c. art., s., lying: bisuru.
 Fiti na, c. art., s., d. firi na, the rib, or ribs, side. [Er. mperi, Santo d. porera na, Ma. rara, Mafoor raar, rib.] H. sela', Ch. 'ala' rib, side, A. s'il, rib.
 Fitaua, c. art., s., d. syn. with fakaua or fikaua: tau.
 Fit, v. i., d., to run. Cf. A. fadda to run.
 Fitèriki, or biteriki, s., an old woman, matron, lady, as mārīki an old man, senior, sir: mārīki is mā' man, and rīki old, and fitèriki is fite woman, and rīki old: for fite woman, *fafine* and matu; *ariki* old, what *ariki* first-born

male or female in a family of note, hence *chief, priest, leader.*] E. lēhēka to advance in age; be the first-born, or eldest, in a family; be senior; alhaka to grow old, lhih advanced in age, aged; contracted lik chief.
 Fitefa, same as bitefa.
 Fitili, same as butili.
 Fitia, same as bitia.
 Fito na, s., d., syn. bile-meta na, q.v.: buto, v. i., and buto, s., bud.
 Fo, d. for bo, particle used in the formation of the future tense;
 Fōga, s., d. c. art. nāfo, *i.e.*, na afo, whetstone, grinding stone, and (because used as whetstone) pumice stone. [To. fuaga (Ma. hoanga, Sa. foaga) a grindstone, a whetstone, fuafuaga pumice stone.] H. hafaf to rub off, scrape off, A. haffa to rub off.
 Fōna, c. art., s., d. syn. tofe, the native cloth, or clothing, made from the bark of a tree. [E. Mai funa, id.] H. hafaf to cover (kafah to cover, to veil), A. haffa to cover with a garment.
 Fōnu, s., the turtle or tortoise. [Fi. vonu, My. pānu, Mg. fany, To. fonu.] A. 'āwinat, 'ayinat, the tortoise or turtle.
 Fu, v. i., d. for mu to hum, buzz, ligo fu humming or buzzing fly (blow fly): mu.
 Fua na, or bua na, s., nafua n rarua, the bottom (outside) of a canoe or ship, lit. the back, syn. na matu n rarua: bua na, bui na.

Fuagoro, s. See muagoro.

Fuata, v. i., or a., to have raised stripes on the skin (as from blows with a rod, or as are formed by the veins on the arm). See bua III., and bua tia: the radical notion is *swelling out*: ending ta.

Fua tia, i.q. bua tia.

Fuga, d. buma, q.v.

Fugaga, v. i., to well up, spring, bubble up, welling over or spreading asunder (as a spring): fua, or bua III., and gaga, for which see maga.

Fugafuga, v. i., or a., i.q. bugafuga. [Sa. fagufagu.]

Fugafuga na, s., as fugafuga nabiau, the whitened or breaking crest of a wave, lit. its blossom: fuga.

Fule, and fulefule, or bulefule. See bule I.

Fulu, and fulufulu: i.q. preceding word.

Fuluara, v. i., or a., to have swellings: bulifulia, q.v., syn.

Fulus, v., to turn: bulu sia.

Fumafuma na, s., d. syn. fuga-fuga na, q.v.

Funaso, c. art., s., stopper: bunaso.

Fura, same as bura, to be full.

Furei, s. See futei.

Furei ki, v. t. See burei a: rub, cleanse; furei ki natua na, cleanse his feet, as by rubbing or scraping them on a scraper, &c.

Furei a, same as burei a, or bura ia, to leave.

Furiāna, c. art., s., the being swollen, or having the dropsy: *buria*.

Fus ia, same as bus ia, d. mur ia.

Fusa ia, same as busa ia.

Fusfus ki, same as busfus ki.

Fut, c. art., s., d. for *bosabosa*.

Futei, dd. furei, futrei, mitoi or mitei, s., the white ant. See rei, tei. [Sa. loi, Tah. ro, ant, gen. name.]

Futfut, d. for butafuta.

Futum, v. i., dd. bisau, busuf, busofu, bisobu, to sprout forth, spring up, grow. [Fila, Meli, Aniwa, Fut., somo, To. tubu, Sa. tupu, My. tumbuh, Ja. tuwuh, Mg. tombo, id. In Ef. (but not in all dialects) sobu denotes also the first springing forth or beginning of any thing, as i sobu it sprang forth, i.e., began; ru sobu meri a they began did it, i.e., they were the first who did it, were the first beginners of the doing it.] H. samah, Kal and Piel, to sprout forth, to grow (as plants, trees, the hair), and fig. used of the first beginnings of things which occur in the world, as Is. xliii. 19, "Behold I make a new thing; now it shall *spring forth*," Hi. make to sprout forth or grow, and fig. make something spring up or exist, H. semah off-spring, Ef. atuma, id.

G (pronounced ng).

Gā (ngā), d., pers. pron., 3 sing., he, she, it (nom. suf. n, or na). [Ma. ngā pl. art., Sa. na

he, she, this, that, these, those
Ha. na, pl. art., and sign of pl.
number, My. iña (inya) he,
she, it, they.] Mod. S. ani,
'ni, they, also sometimes he
or she, and pl. art. (St., p. 22,
and fol.)

Ga, conj., usually go, q.v., and :
ka, in kai, conj.

Ga, final conj., that, ut, d. ka, or
k', q.v.

Ga, dem., this, here, there,
always (in this form) suffixed
as in nag, naga, q.v., alaga
(alia ga) this place, or place
here, i.e., here (d. li ke, see
ke); but alaga may be a con-
traction for alia naga : ka.

Gabuer, a., and s., grey-haired,
aged, a grey-haired, i.e., aged
person : kabuer.

Gāfa, s., a fathom (six feet).
[Sa. gafa a fathom.] A.
kāmat (Nm. kama) a fathom
(six feet).

Gafikafi, s., a small basket ; and

Gafikafi, v., to feel for or take
hold of a thing in a basket
with the fingers. A. koffat a
basket, kaffa to take stealthily
between the fingers.

Gaga, v. i., to well out, or bubble
up, as water from a spring, in
fugaga. See maga.

Gai, or gei, redup. gaigai, v. i., to
cry, sing, &c. : kai or kei

Gai (ga, final conj., and i, tense
and mood particle of the fut.)
See i.

Gaigai, v. i., to pant, be out of
breath. [Sa. ga'ega'e to be
out of breath, Ha. nae, naenae
to be out of breath, to pant.]

S. *kali* to pant.

Gai-tagoto, v. i., to scream (as in
pain) : gai, and tagoto, for
which see koto to break.

Gakalau ia (gkalau ia), redup. of
galau ia.

Gakarafi (gkarafi). See karafi.

Gakasi (gkasi). See kasi.

Gakatak (gkatak). See kati.

Gakau sa, v. t., to grasp (as an
oar, in pulling, or a branch of
a tree) : usually pronounced
gkau. See gau, kau.

Gakua, inter. ad., used with
verbal pron., as i gakua how?
lit., let it be as what? indefi-
nitely, let it be as somewhat,
let it be so, thus, yes (assent):
ga, final conj., and kua, q.v.

Gala, v. i., or a., small : kala.

Galakala, v. i., to laugh. [My.
gālak to laugh loud continu-
ously.] A. karkara to laugh
loud and long, karkara to
laugh, cf. kalla, 7, to laugh.

Galau ia, v. t., to cross over, d.
(transposed) lakau ia, q.v. E.
halafa to cross over, ahlafa
make to cross over.

Gale-baga, s., d., bowstring :
kale-baga.

Gal ia (al ia, kal ia), v. t., to stir
round (as water or any liquid).
[Ma. ngaru a wave, ngarue
shake, move to and fro, Ha.
ale well up, aleale make into
waves, stir up, as water, ale a
wave, Sa. galu a wave, gagalu
to be rippled, galu to be
rough, break heavily on the
reef, &c., My. alun, Mg.
alona, a wave.] H. galal to
roll, hence gal fountain, well,
pl. waves, S. galo' a wave.

Galu, c. art., s., husks, peel, &c.

(for pig's food), better part of a thing; pudenda; d. the inner bark of trees: see kalu tia. Cf. Ch. gilla', S. gelo', A. gillu, gullu chaff, &c., a covering, better part of a thing.

Galu tia, v. t., galuti nāsu to put the bowstring on a bow, nabela galu covering board on end of a canoe; and

Galu, c. art., s., bowstring. See kalu tia.

Galugalua, v. i., or a, d. sagalugalua, to be aged, experienced (of persons), to be mature, also to be worn out as with age (of anything), as if to be full of agedness, and mere husk or skin: it has the a. ending a; nagalu matua an aged, full-grown, or full-bearded person, or one not immature. A. galla, 2, to become aged and expert or experienced.

Gan ia, ganikani a, v. t., to eat: kan ia.

Gara, v. i., to be dry: kara.

Garagara, v. i., to be strong, vehement, and garakarai: kara, karakarai.

Garā sa, v., to meet (any person or thing), to come upon, hit, as ru ba gāra nata they went, met a person, i ba garā sa it (as a calamity) came upon him, i si garā sa he shot (hit) it or him, i bisa garā sa he spoke met (or hit) it, i.e., he spoke to the point. H. karah and kara' to meet.

Gara ki, v. See kara ki.

Gara, d., pers. pron., 3 pl., they:

ga and 'ra. [Ma. ngārā they, them.]

Gar ia, v., and, redup.,

Garikari a. See kar ia.

Garoi, v. t. See kar ia.

Garu tia, and redup.,

Garukaru. See karu tia.

Garei ki. See karei ki.

Garaf ia, v. t. See karaf ia.

Gari, a., d. for kasi.

Gasa, inter. ad. See kasa.

Gas ia, v. See kas ia.

Gasua, and gasukasua, a. See kasua.

Gāt. See gaut.

Gat ia, v. See katia.

Gat, v. See kat.

Gatikati. See katia.

Gati, d. for kasi.

Gato na, d. karo na.

Gau, v. t., to grasp: kau.

Gaua, a., barbed (of a spear): kau, v. t., tagau. It has the a. ending a.

Gaut, d. gāt, in bati-gaut a plant with kook-like thorns, lit. grasping teeth: kau, v. t., 'tagau.

Gel ia, v. t., to clasp (in order to lift or carry), carry away;

Gele tia, v. t., id.; and

Gelakela, v., used of many carrying away. See kele tia and kalu tia.

Gel ia, for gal ia.

Gema, d., verb suf., 1 pl., excl.: gami, nami.

Gemi, d. gami, nami, nom. suf. 1 pl., excl.

Geraf ia, for garaf ia.

Gere na, s., in mele-gere na the hollow in the tail of a fish.

[Ml. P. kare, tail; My. ekor, ikur, tail.] H. 'akör, A.

'oh'or', hinder part, rear, end ;
Nm. êkir, end.

Gesa, gesakesa, for kesa, kesakesa.

Gi, prep., and ki, q.v., to, belonging to, of.

Gi, s., porpoise : perhaps so called because of the squeaking noise it makes on rising out of the water. See next word.

Gia, gki, giki, v. i., creak, squeak, ping, moan. [Fi. gi to squeak, Sa. 'i'i squeak.] A. nakka, nakik' creak, &c.

Gie na, or gia na, s., name, dd. kiha na and gisa na, q.v.

Giè sa, or gie ki, v. (see preceding word), to have or acquire a name for or in connection with something.

Giki. See kiki, small.

Gil ia, or kil ia, or kili a, v. t., to dig. [Sa. 'eli, My. gali, Mg. hady, to dig.] A. kara', n. a. karw', to dig.

NOTE.—Kili natano dig the ground, kili ki nakasu natano dig a stick into the ground.

Gkiliki (i.e., gikili ki), redup., intensive, as ba gkiliki natuoma dig thy feet (into the ground), i.e., stand firm, or simply ba gkiliki.

Gkita, i.e., gikita, v. redup. See gita, kita.

Ginit ia, v., gini gota fia. See kinit ia.

Girigiri, v. i., or a., to be bright, brilliant, shining, polished. [To. gigila bright, brilliant, polished, My. gilang and gilau to shine, glitter, be bright, brilliant, dazzle.] A. gala' to be clear, shining, &c., galiyy' *bright, shining, polished.*

NOTE.—The A. word also denotes to be or appear uncovered : Ef. d. karo to be unclothed, have the clothes removed, naked.

Gis, or gisa, ad., together, lit. as one, with numerals, as rua rua gis two two together, in twos, and so with all the numerals. H. k'ehad as one, i.e., together, Ch. kahāda. See ki as, and sa, s, one.

Gisa. See kisa, or kesa.

Gisa na, s., c. art., name, dd. gie na, kiha na (for kisa na). [TaSa. kitsa, Ml. U. se, Malo isa, Epi (Ba.) sia, (Bi.) kia, Ta. dd. rige (narige), na'ge ('ge), An. da (tha), Fi. yaca (yatha), Am. sa, Paama isa, Ta. d. hge (nahge).] A. 'ism' and sim', H. s'em name.

NOTE.—The Ef. gisa (kiha, gia) has the dem. k' (or g') prefixed, as Epi kia and TaSa. kitsa. This dem. is not prefixed in Epi sia, Ml. se, Am. sa, Malo and Paama isa : in all these the final m of the the original is elided, as it is in trā (q.v.) blood, and nu (for num) ; this final m appears as ng in Ta.

Gis ia, v. t., to feel, touch, and

Giskis, redup. See kis ia.

Gita ia, v. t. See kita ia.

Gite troa i, for gita troa i. See kite troa i.

Go, conj., connecting substantives and sentences, and. [Ml. P. ga, ka, Ml. U. ko, Fi. ka, and.] Amb. ka and (with numerals).

Goba (gote fia), v. t., to cut, as a

nakoau with a knife. [Mg. kafa cut, mikapa, v. t., to cut.]
 H. gub, A. gāba, to cut.
 Goba sia, v. t. See koba sia.
 Gobera, or gobāra, s., or kobara, side, as kobara kerua the other side: ko dem, and bora i.
 Gofu sa, v. t. See kofu sa.
 Gofkofua, a. See kofkofua.
 Gkofita (for gokofita), a., sticky, gluey. [Mg. fita, fitaka, clay adhering, wet, sticking to.]
 A. 'amada, 2, 5) to be wet so as to stick (earth or clay). Note the prefixed ko (or go), as in Fi. ka, Ja. ka, the sense of the compound being passive.
 Gogo, v. i., to wade, to wade half swimming;
 Gogo, s., an aquatic bird. [An. agag to swim, Sa. 'a'au to swim, Fila kaukau to bathe, Ma. kau swim, wade, Ha. au, auau, swim, bathe, hasten, cf. Ja. kumbah to wash.] A. hamma, 1, hasten, 4, bathe, or wash oneself in cold water, 10, bathe in hot water; and, general term, wash the body.
 Goi a, or go ia, v. t., or ko ia, as goi naniu to rub, scrape, or grind out by rubbing or scraping the kernel of the coconut, suru-go ia (cover-drain out) to cover with one's mouth the the aperture of a drinking vessel and drain out the contents, koi a mark or boundary, also koika nafanua; redup.,
 Goko ia, v. t., to scrape (nafona); to mark paint, or smear (nafona, i.e., native cloth), koko the paint used for this, gokoi

(or gokai or gokei) nafona.
 [Sa. 'o'ai to mark or paint native cloth.] H. hakah, i.q. hakak cut into, hack, engrave, carve, draw, paint, delineate, hok a defined limit, a bound, A. hakka, 3), grind by rubbing, 1), hack, cut, pierce, 7), drain out (as milk), hakka scrape, rub; hence also
 Gko, or goko, v., to cut into, cut, hack, always followed by another verb, as gko bora ia, gko gote fia (used of cutting up the nakoau or native pudding), na kokoen, s., the cutting up.
 Gokolau, see gakalau (gkalau ia).
 Gölē, s., a cripple, one lame. A. gayala to be lame.
 Gkola (gokola). See kola, koka, to be dry.
 Gkola. See kola shout.
 Gkolau. See kolau.
 Goll na, c. art., s., bird's beak, lips, mouth. [Sa. gutu mouth (of animals, wells, bottles), Ma. ngutu lip, rim, whaka-ngutungutu grumble at, scold, Fi. gusu mouth, Fut ragutu beak.] A. nakara to peck with its beak (a bird); to scold, nakrāt foramen (gula), mankar bird's beak.
 Goloā, v. i., to be filthy, dirty. Karafa, 3, to be defiled, 4, to be infected, contaminated, Nm., 4, to disgust.
 Golu tia, v. t. See kalu tia.
 Gon, v. i., to be firm, fast: kon.
 Gkon (kokon), redup. of preceding.
 Gkon (gokon), v. i., to be bitter: kon, kokon.

Gonai a, v. t. See konai a.

Gor ia, or kor ia, v. t., to enclose or surround with a fence (nakoro); then to enclose as with a fence a sick person (shutting out and prohibiting evil spirits or evil influences from him)—this is done by the "Sacred Man" (natamole tabu)—hence gorokoro to divine, and nekoro divination, or incantation, with its accompanying rites; redup., gorokor ia (native Christian prayer, Atua O, ba gorokoro gamia uga toko loga namolien anago—O God, enclose us that we may abide in the loga (enclosure) of Thy salvation); gorò sa to conceal it (as a crime with which one is charged); gor ia to prohibit, as tuba gor ia prohibit, impede, obstruct, bisa gor ia speak impede, or obstruct him; tu gor ia stand obstruct; gkoro (gokoro), v., and nakokoro, s., a prohibition, also an obstruction or thing put to close up or obstruct the entrance to a house, a door. This verb is much used after other verbs as ba gor ia to go obstructing, i.e. to meet, d. bakor to meet, or rather to come or go before, i.e., appear before (anyone), then to arise, come into sight (as a man, ship, &c.), and take place (as an event); meri gor ia, bati gor ia, like gor ia, simply mean to enclose or surround with a fence, sera gor ia to enclose or encircle (the head) with a fillet, hence

seragoro-bau a hat; gore na a brother's sister, or sister's brother, brother and sister being children of the same mother, or of the same nakainaga. A. hagara impede, prohibit, interdict, 2, to have a halo surrounding it (the moon), (see koro), 4, to conceal; higr', hogr' a fence, a wall, what is prohibited, genitals of a man or a woman, kindredship, relationship, hāgir' a fence; H. hagar to gird, hagōr a girdle, clad. Nm., 2, to fence round, confine, forbid; E. hagar town, village (Fi. koro, id.)

Gore na, s., brother's sister, sister's brother. See under preceding word.

Goro, v. i., or koro, to snore. [Ma. ngongoro (redup.), My. ngorok, Mg. erotra, id.] H. nahar, A. (h'arra, h'arh'ara) nah'ara, S. nhar snort, breathe hard through the nose, E. nēhēra snore;

Gore na, c. art., s., the nostrils, nose, dd. usu, gusu. [Fi. ucu, Sa. isu, Ma. ihu, My. id'ung, Ja. irung, Mg. orona, nose.] H. nhīraim, du., the nostrils, S. nhīro' the nose, A. nol'rát aperture of the nose.

Gorot ia, v. t., to cut round, as to cut round a stick in order to break it; hence

Goro gote fia, v. t., cut round, break it (as a stick). Nm. h'arat to shave off in turning, H. harat (q.v.), S. hrat cut in, engrave. See karati.

Gota, redup. gogota, v. i., or a.,

black, dirty, bukota dirty (as water with dust or earth in it). [Gilolo kokotu, kitkudu, black.] A. katama to be dusty, 9, black, kätim' dirty, black, katām' black, blackish, &c.

Gota fānu, s., or ad., evening, d. kot' fān, d. syn. rāg mēlu, lit. time of dusk, or sunset: gota, or kot', a time (see kota). A. wakata, 1, 2, to fix a time, wakt' a time, a point or part of time: fānu. [Santo punu to set (the sun), puni dusk.] H. pun (perhaps i.q. A. 'afana = 'afala, cf. H. 'apal, see melu) to set (as the sun), to be darkened.

Got, v., cut. See koto fi.

Gote fi, v. t. See koto fi.

Gotokoto, v. i., to begin (break or cut, as it were, into the doing of something, "break ground" in the matter), as i gotokoto bat ia he began—did it: koto fi.

Gū, d. mu, nom. suf., your, 2 pl. (ku verb. pron., 2 pl.): separate pron., 2 pl., kumu.

Gū, dd. mu, kama, verb. suf., you. See preceding word.

Gu, d. k (for ku), nom. suf., 1 sing., my, as narugu my hand.

Gua, inter. ad., how? lit. as what? It is used with the verbal prons., as i kua it is how? Indefinitely i kua it is so (assent), lit. it is as somewhat: kua and gua are equally used, d. kasā as what? how? The sole difference between kua and kasa is that in the latter the dem. s' is prefixed

to the inter. pron. See ka as, and sā what? Ch. kēmah how? (as what?), A. kama' as, so.

Gua, v. i. See kua.

Gūku, v. i., to shrink, shrivel, be incurved, maguku to be incurved, guku rumu ki mō na to shrink or incurve the bosom to her son-in-law (of a mother-in-law shrinking together and covering her bosom and face so as not to be seen by her son-in-law), d. kuku ruma. [Mg. kainkana aged, kainkona bent, curved, shrivelled.] E. guihkuā (gwiłhkwa) to be incurved, bent, specially from old age, hence guhuk' one aged, bent, and shrunk together.

Guku-taki, v. t., to make guku. See guku.

Gulu tia, v. t. See kalu tia.

Gulu, v. i. See kulu.

Gum ia, v. t., or kum ia, to absorb in the mouth (as a lolly). H. gama' to absorb, to drink up, to swallow, i.q. Ch.

Gum ia, v. t., dd. um ia, gu ia (gw ia), m ia (mw ia), to seize, grasp, catch, hold, with or in the hand. [Sa. 'u'u to take hold of, to grasp, ps. 'umia, Fi. qumi-a, ququ, id., My. gāngām, Ja. gāgām to clutch, to clench, the fist, the clenched hand.] A. kamkama to collect, to seize or catch with the hand, to take.

Gunut ia, v. t. See kinit ia.

Gura ia, v. t., to scrape off, gura ua to scrape or rake off the heated stones from an oven, magir ia, v. t., scrape, magura,

Fefe, same as befe.

Fēi, or fē, d., inter. pron., who? [Sa. o ai, Tah. o vai, Ta. ba, Er. me, id.] H. mī, A. man, men, mun, or min, also often pron. 3 pers. added man hu who? (who-he?), contracted manu, menu.

Feifei ki, same as beifei ki; na-feifeien, s., the act of indicating or showing, or the thing by which something is made manifest; a sign, token.

Feko, s., a cockroach, and similar insects.

Felak, s., c. art., d., a tribe, or family clan, dd. syn. metarau, kainaga: bala III.

Felaki, s., c. art., girdle to which the nafon, or loin cloth, was attached: it is about six inches wide: belaki.

Fera, c. art., a row. See fara.

Fera-bule, fera-kāl. See fara-bul, fara-kāl.

Ferafera, rows. See farafara.

Fera, c. art., s., an omen, also fefera; the natamole tabu having poured out some namaluk (kava) to the natemate drinks off his own cup, and then looking into it sees some blood, or a human hair, or some other thing, which is called fera, an omen, or indication, good or bad, as the case may be: or he perceives the omen, good or bad, by "lo namo," which is another species of divination.

Fefera ki, or fera ki, and bifera ki, v., to show by a fera, as the natemate are supposed to do (see under the preceding

word); to give an omen. [Mg. fambara an omen, presage, My. fal omen (A.)] A. fa'l omen.

Fera, v. i., fera ki, v. t., ferafera, v. i., ferafera ki, v. t.;

Feroa, c. art., s., a crumb: bera, bera ki.

Fet, s., a bird's nest, made like a platform of woven twigs. [Sa. fataniga a nest.] See iāta.

Feta, c. art., s., a tribe: beta.

Fete, or fite, c. art. nafete, inter. pron., what? Nm. made what?

Fetta, s., soapstone, a soft stone that can easily be cut: fatu stone, and ta to cut.

Fi, v., to be: bi.

Fi, prep., after verbs, or bi, on, &c. A. bi, fi, id.

Fiare ki, v., to go into the presence of someone, to be unabashed (opposite of maliāre, or maliāre). See rairai.

Fiatu, v. r., to anite each other, to fight, war: atu.

Fiēre, v. r.; d.; to speak, converse. A. hāra, 6; to converse, talk together.

Fifi, s., anything binding round, as a fillet or turban, &c., then a thing going round, as a ship round a cape or island, then hostile talk (with which one's adversary as it were binds him round);

Fifi ki, v. t., to go round, as a yam vine round a stake, a ship round an island: fifi is for fifisi, redup. of fisi, q.v.

Fifis ia, v. t., to bind round: redup. of fisi.

Fikit, or fikat, v. r., to be savage, given to biting, lit. to bite each other: kat ia. [Fi. veikata, id.]

Fikoba, v. r., lit. to chase, or pursue, each other: koba sia.

Fili, or filā, c. art., same as bila, lightning: bila. [Sa. uila, My. kilat, Mg. helatra, id.]

Filifili, s., a gleaming or flashing shell worn as an ornament: bila.

Filora, same as bulora, and, redup.,

Filifilora. See bulo ki.

Fimeri, v. r., to be doing something to each other, usually in a hostile sense, to be fighting: meri.

Fimuri, v. r., to be returning each other, dismissing with presents, repaying: muri.

Finaga, c. art., s., food: kan ia (in finaga the k is elided after the prefixed fi.) [My. makanan, Mg. fihinana, id.]

Firā nia, v. t., supplicate, or pray, him, and without object, firā to supplicate, pray, also bifirā, bifirā nia. [Tah. pure to pray, pupure to pray frequently.] H. falal, Hithp., to supplicate, pray.

Firaka, v. i., to delay. A. 'araka, 5), to delay.

Fisa, v., fisan, c. art., s., to speak, word: bisa.

Fis ia, or fisi a, v. t., to bind round, to bind about, as a fillet, turban, or vine round the head, a string round a parcel, a bandage round a wounded limb; fisi namanuk to bind up a wound; a yam

vine binds round a stake (twines round it), and fisi namē to twist a rope (bind round the one strand on the other—this is usually bulo ki); a whip or rod binds round the body to which it is applied, hence tale fisi a to flog (see tale to go round), lit. to go round binding about, d. mafisi a to whip, flog: often the final s is elided hence fi-gote fia to flog him to pieces (for fisi-gote fia), lit. to flog—break him, and see fifi (*supra*), and tafifi; the word of an adversary is said to fisi the object of his anger, that is, bind him round; fisi uago bind round a pig (in order to its being carried slung to a pole, so that it may not be hurt). [Sa. fisi to entwine as a vine, To. fi to twist and fih i entwine, twist, Ma. whiwhi be entangled, whakawhiwhi wind round, fasten, My. pusing to turn round, twist.] H. habas' to bind, bind on, bind about, as a head band, turban, tiara, "the seaweed is bound about (fisi na bau gu) my head," Jon. ii. 6; to bind up a wound, to bind fast, shut up.

Fisi, a. used as s., i bi fisi (a boy that is circumcised, ru tefe a i bi fisi they circumcise him, he is fisi). A. 'afsa'u e praeputio apparentem habens glandem puer, fasa'a a glaudē praeputium reduxit puer.

Firi na, c. art., s., d. fiti na, q.v.

Firi a, or fir ia, v. t., same as fir

ia, to make void, bring to nought; hence
 Firi, in tale-firi, round bringing to nought, *i.e.*, all round.
 Firigia, same as biri gia, to carry.
 Fisau na, s., d., as nafisau nauī = ora nauī, the sprout, shoot, or vine of a yam: bisau.
 Fisikō na, s., flesh. [Cf. Bu. juku, My. daging, id., TaSa. veseko, id.] Cf. E. sigā flesh.
 Fiso, c. art., s., an annual reed-like plant whose top is used for food. [Sa. fiso a species of reed.] Der. unknown.
 Fisuaiki. Same as bisuaiki.
 Fisueri. Same as bisueri.
 Fisuraki, c. art., s., talk, speech: bisuraki.
 Fisurakien, c. art., s., the act of talking: bisuraki.
 Fisurua, c. art., s., a lie, or lies; and
 Fisuruen, c. art., s., lying: bisuru.
 Fiti na, c. art., s., d. firi na, the rib, or ribs, side. [Er. mperi, Santo d. porera na, Ma. rara, Mafoor raar, rib.] H. sela', Ch. 'ala' rib, side, A. s'il', rib.
 Fitaua, c. art., s., d. syn. with fakaua or fikaua: tau.
 Fit, v. i., d., to run. Cf. A. fadda to run.
 Fiteriki, or biteriki, s., an old woman, matron, lady, as māriki an old man, senior, sir: māriki is mā' man, and riki old, and fiteriki is fite woman, and riki old: for fite see under fafine and matu; and for riki or 'riki old, what follows. [Ma. ariki first-born

male or female in a family of note, hence *chief, priest, leader.*] E. lēhēka to advance in age; be the first-born, or eldest, in a family; be senior; alhaka to grow old, lhiik advanced in age, aged; contracted lik chief.
 Fitefa, same as bitefa.
 Fitili, same as butili.
 Fitia, same as bitia.
 Fito na, s., d., syn. bile-meta na, q.v.: buto, v. i., and buto, s., bud.
 Fo, d. for bo, particle used in the formation of the future tense;
 Fōga, s., d. c. art. nāfo, *i.e.*, na afo, whetstone, grinding stone, and (because used as whetstone) pumice stone. [To. fuaga (Ma. hoanga, Sa. foaga) a grindstone, a whetstone, fuafuaga pumice stone.] H. hafaf to rub off, scrape off, A. haffa to rub off.
 Fōna, c. art., s., d. syn. tofe, the native cloth, or clothing, made from the bark of a tree. [E. Mai funa, id.] H. hafaf to to cover (kafah to cover, to veil), A. haffa to cover with a garment.
 Fōnu, s., the turtle or tortoise. [Fi. vonu, My. pāñu, Mg. fany, To. fonu.] A. 'āwinat, 'ayinat, the tortoise or turtle.
 Fu, v. i., d. for mu to hum, buzz, lago fu humming or buzzing fly (blow fly): mu.
 Fua na, or bua na, s., nafua n rarua, the bottom (outside) of a canoe or ship, lit. the back, syn. na matu n rarua: bua na, bui na.

Fuagoro, s. See muagoro.

Fuata, v. i., or a., to have raised stripes on the skin (as from blows with a rod, or as are formed by the veins on the arm). See bua III., and bua tia: the radical notion is *swelling out*: ending ta.

Fua tia, i.q. bua tia.

Fuga, d. buma, q.v.

Fugaga, v. i., to well up, spring, bubble up, welling over or spreading asunder (as a spring): fua, or bua III., and gaga, for which see maga.

Fugafuga, v. i., or a., i.q. bugafuga. [Sa. fagufagu.]

Fugafuga na, s., as fugafuga nabiau, the whitened or breaking crest of a wave, lit. its blossom: fuga.

Fule, and fulefule, or bulefule. See bule I.

Fulu, and fulufulu: i.q. preceding word.

Fuluara, v. i., or a., to have swellings: bulifulia, q.v., syn.

Fulus, v., to turn: bulu sia.

Fumafuma na, s., d. syn. fuga-fuga na, q.v.

Funaso, c. art., s., stopper: bunaso.

Fura, same as bura, to be full.

Furei, s. See futei.

Furei ki, v. t. See burei a: rub, cleanse; furei ki natua na, cleanse his feet, as by rubbing or scraping them on a scraper, &c.

Furei a, same as burei a, or bura ia, to leave.

Furiāna, c. art., s., the being swollen, or having the dropsy: *buria*.

Fus ia, same as bus ia, d. mur ia.

Fusa ia, same as busa ia.

Fusfus ki, same as busfus ki.

Fut, c. art., s., d. for *bosabosa*.

Futei, dd. furei, futrei, mitoi or mitei, s., the white ant. See rei, tei. [Sa. loi, Tah. ro, ant, gen. name.]

Futfut, d. for butafuta.

Futum, v. i., dd. bisau, busuf, busofu, bisobu, to sprout forth, spring up, grow. [Fila, Meli, Aniwa, Fut., somo, To. tubu, Sa. tupu, My. tumbuh, Ja. tuwuh, Mg. tombo, id. In Ef. (but not in all dialects) sobu denotes also the first springing forth or beginning of any thing, as i sobu it sprang forth, i.e., began; ru sobu meri a they began did it, i.e., they were the first who did it, were the first beginners of the doing it.] H. samah, Kal and Piel, to sprout forth, to grow (as plants, trees, the hair), and fig. used of the first beginnings of things which occur in the world, as Is. xliii. 19, "Behold I make a new thing; now it shall *spring forth*," Hi. make to sprout forth or grow, and fig. make something spring up or exist, H. semah off-spring, Ef. atuma, id.

G (pronounced ng).

Gā (ngā), d., pers. pron., 3 sing., he, she, it (nom. suf. n, or na). [Ma. ngā pl. art., Sa. na

- he, she, this, that, these, those
Ha. na, pl. art., and sign of pl.
number, My. iña (inya) he,
she, it, they.] Mod. S. ani,
'ni, they, also sometimes he
or she, and pl. art. (St., p. 22,
and fol.)
- Ga, conj., usually go, q.v., and :
ka, in kai, conj.
- Ga, final conj., that, ut, d. ka, or
k', q.v.
- Ga, dem., this, here, there,
always (in this form) suffixed
as in nag, naga, q.v., alaga
(alia ga) this place, or place
here, i.e., here (d. li ke, see
ke); but alaga may be a con-
traction for alia naga : ka.
- Gabuer, a., and s., grey-haired,
aged, a grey-haired, i.e., aged
person : kabuer.
- Gāfa, s., a fathom (six feet).
[Sa. gafa a fathom.] A.
kāmat (Nm. kama) a fathom
(six feet).
- Gafikafi, s., a small basket; and
- Gafikafi, v., to feel for or take
hold of a thing in a basket
with the fingers. A. koffat a
basket, kaffa to take stealthily
between the fingers.
- Gaga, v. i., to well out, or bubble
up, as water from a spring, in
fugaga. See maga.
- Gai, or gei, redup. gaigai, v. i., to
cry, sing, &c. : kai or kei
- Gai (ga, final conj., and i, tense
and mood particle of the fut.)
See i.
- Gaigai, v. i., to pant, be out of
breath. [Sa. ga'ega'e to be
out of breath, Ha. nae, naenae
to be out of breath, to pant.]
S. *kah* to pant.
- Gai-tagoto, v. i., to scream (as in
pain): gai, and tagoto, for
which see koto to break.
- Gakalau ia (gkalau ia), redup. of
galau ia.
- Gakarafi (gkarafi). See karafi.
- Gakasi (gkasi). See kasi.
- Gakatak (gkatak). See kati.
- Gakau sa, v. t., to grasp (as an
oar, in pulling, or a branch of
a tree): usually pronounced
gkau. See gau, kau.
- Gakua, inter. ad., used with
verbal pron., as i gakua how?
lit., let it be as what? indefi-
nitely, let it be as somewhat,
let it be so, thus, yes (assent):
ga, final conj., and kua, q.v.
- Gala, v. i., or a., small : kala.
- Galakala, v. i., to laugh. [My.
gālak to laugh loud continu-
ously.] A. karkara to laugh
loud and long, karkara to
laugh, cf. kalla, 7, to laugh.
- Galau ia, v. t., to cross over, d.
(transposed) lakau ia, q.v. E.
halafa to cross over, ahlafa
make to cross over.
- Gale-baga, s., d., bowstring :
kale-baga.
- Gal ia (al ia, kal ia), v. t., to stir
round (as water or any liquid).
[Ma. ngaru a wave, ngarue
shake, move to and fro, Ha.
ale well up, aleale make into
waves, stir up, as water, ale a
wave, Sa. galu a wave, gagalu
to be rippled, galu to be
rough, break heavily on the
reef, &c., My. alun, Mg.
alona, a wave.] H. galal to
roll, hence gal fountain, well,
pl. waves, S. galo' a wave.
- Galū, c. art., s., husks, peel, &c.

(for pig's food), better part of a thing; pudenda; d. the inner bark of trees: see kalu tia. Cf. Ch. gilla', S. gelo', A. gillu, gullu chaff, &c., a covering, better part of a thing.

Galu tia, v. t., galuti nāsu to put the bowstring on a bow, nabela galu covering board on end of a canoe; and

Galu, c. art., s., bowstring. See kalu tia.

Galugalua, v. i., or a, d. sagalu-galu, to be aged, experienced (of persons), to be mature, also to be worn out as with age (of anything), as if to be full of agedness, and mere husk or skin: it has the a. ending a; nagalu matua an aged, full-grown, or full-bearded person, or one not immature. A. galla, 2, to become aged and expert or experienced.

Gan ia, ganikani a, v. t., to eat: kan ia.

Gara, v. i., to be dry: kara.

Garagara, v. i., to be strong, vehement, and garakarai: kara, karakarai.

Garā sa, v., to meet (any person or thing), to come upon, hit, as ru ba gāra nata they went, met a person, i ba garā sa it (as a calamity) came upon him, i si garā sa he shot (hit) it or him, i bisa garā sa he spoke met (or hit) it, i.e., he spoke to the point. H. karah and kara' to meet.

Gara ki, v. See kara ki.

Gara, d., pers. pron., 3 pl., they:

ga and 'ra. [Ma. ngārā they, them.]

Gar ia, v., and, redup.,

Garikari a. See kar ia.

Garoi, v. t. See kar ia.

Garu tia, and redup.,

Garukaru. See karu tia.

Garei ki. See karei ki.

Garaf ia, v. t. See karaf ia.

Gari, a., d. for kasi.

Gasa, inter. ad. See kasa.

Gas ia, v. See kas ia.

Gasua, and gasukasua, a. See kasua.

Gāt. See gaut.

Gat ia, v. See katia.

Gat, v. See kat.

Gatikati. See katia.

Gati, d. for kasi.

Gato na, d. karo na.

Gau, v. t., to grasp: kau.

Gaua, a., barbed (of a spear): kau, v. t., tagau. It has the a. ending a.

Gaut, d. gāt, in bati-gaut a plant with kook-like thorns, lit. grasping teeth: kau, v. t., 'tagau.

Gel ia, v. t., to clasp (in order to lift or carry), carry away;

Gele tia, v. t., id.; and

Gelakela, v., used of many carrying away. See kele tia and kalu tia.

Gel ia, for gal ia.

Gema, d., verb suf., 1 pl., excl.: gami, nami.

Gemi, d. gami, nami, nom. suf. 1 pl., excl.

Geraf ia, for garaf ia.

Gere na, s., in mele-gere na the hollow in the tail of a fish.

[Ml. P. kare, tail; My. ekor, ikur, tail.] H. 'akōr, A.

'oh'or', hinder part, rear, end ;
Nm. êkir, end.

Gesa, gesakesa, for kesa, kesakesa.

Gi, prep., and ki, q.v., to, belonging to, of.

Gi, s., porpoise : perhaps so called because of the squeaking noise it makes on rising out of the water. See next word.

Gia, gki, giki, v. i., creak, squeak, ping, moan. [Fi. gi to squeak, Sa. 'i'i squeak.] A. nakka, nakik' creak, &c.

Gie na, or gia na, s., name, dd. kiha na and gisa na, q.v.

Giè sa, or gie ki, v. (see preceding word), to have or acquire a name for or in connection with something.

Giki. See kiki, small.

Gil ia, or kil ia, or kili a, v. t., to dig. [Sa. 'eli, My. gali, Mg. hady, to dig.] A. kara', n. a. karw', to dig.

NOTE.—Kili natano dig the ground, kili ki nakasu natano dig a stick into the ground.

Gkiliki (i.e., gikili ki), redup., intensive, as ba gkiliki natuoma dig thy feet (into the ground), i.e., stand firm, or simply ba gkiliki.

Gkita, i.e., gikita, v. redup. See gita, kita.

Ginit ia, v., gini gota fia. See kinit ia.

Girigiri, v. i., or a., to be bright, brilliant, shining, polished. [To. gigila bright, brilliant, polished, My. gilang and gilau to shine, glitter, be bright, brilliant, dazzle.] A. gala' to be clear, shining, &c., galiyy' bright, shining, polished.

NOTE.—The A. word also denotes to be or appear uncovered : Ef. d. karo to be unclothed, have the clothes removed, naked.

Gis, or gisa, ad., together, lit. as one, with numerals, as rua rua gis two two together, in twos, and so with all the numerals. H. k'elhad as one, i.e., together, Ch. kalhāda. See ki as, and sa, s, one.

Gisa. See kisa, or kesa.

Gisa na, s., c. art., name, dd. gie na, kiha na (for kisa na). [TaSa. kitsa, Ml. U. se, Malo isa, Epi (Ba.) sia, (Bi.) kia, Ta. dd. rige (narige), na'ge ('ge), An. da (tha), Fi. yaca (yatha), Am. sa, Paama isa, Ta. d. hge (nahge).] A. 'ism' and sim', H. s'em name.

NOTE.—The Ef. gisa (kiha, gia) has the dem. k' (or g') prefixed, as Epi kia and TaSa. kitsa. This dem. is not prefixed in Epi sia, Ml. se, Am. sa, Malo and Paama isa : in all these the final m of the the original is elided, as it is in trā (q.v.) blood, and nu (for num) ; this final m appears as ng in Ta.

Gis ia, v. t., to feel, touch, and

Giskis, redup. See kis ia.

Gita ia, v. t. See kita ia.

Gite troa i, for gita troa i. See kite troa i.

Go, conj., connecting substantives and sentences, and. [Ml. P. ga, ka, Ml. U. ko, Fi. ka, and.] Amh. ka and (with numerals).

Goba (gote fia), v. t., to cut, as a

nakóau with a knife. [Mg. kafa cut, mikapa, v. t., to cut.]
 H. gub, A. gāba, to cut.
 Goba sia, v. t. See koba sia.
 Gobera, or gobāra, s., or kobara, side, as kobara kerua the other side: ko dem, and bora i.
 Gofu sa, v. t. See kofu sa.
 Gofkofua, a. See kofkofua.
 Gkofita (for gokofita), a., sticky, gluey. [Mg. fita, fitaka, clay adhering, wet, sticking to.]
 A. 'amada, 2, 5) to be wet so as to stick (earth or clay). Note the prefixed ko (or go), as in Fi. ka, Ja. ka, the sense of the compound being passive.
 Gogo, v. i., to wade, to wade half swimming;
 Gogo, s., an aquatic bird. [An. agag to swim, Sa. 'a'au to swim, Fila kaukau to bathe, Ma. kau swim, wade, Ha. au, auau, swim, bathe, hasten, cf. Ja. kumbah to wash.] A. hamma, 1, hasten, 4, bathe, or wash oneself in cold water, 10, bathe in hot water; and, general term, wash the body.
 Goi a, or go ia, v. t., or ko ia, as goi naniu to rub, scrape, or grind out by rubbing or scraping the kernel of the coconut, suru-go ia (cover-drain out) to cover with one's mouth the the aperture of a drinking vessel and drain out the contents, koi a mark or boundary, also koika nafanua; redup.,
 Goko ia, v. t., to scrape (nafona); to mark paint, or smear (nafona, i.e., native cloth), koko the paint used for this, gokoi

(or gokai or gokei) nafona.
 [Sa. 'o'ai to mark or paint native cloth.] H. hakah, i.q. hakah cut into, hack, engrave, carve, draw, paint, delineate, hok a defined limit, a bound, A. hakka, 3), grind by rubbing, 1), hack, cut, pierce, 7), drain out (as milk), hakah scrape, rub; hence also
 Gko, or goko, v., to cut into, cut, hack, always followed by another verb, as gko bora ia, gko gote fia (used of cutting up the nakoau or native pudding), na kokoen, s., the cutting up.
 Gokolau, see gakalau (gkalau ia).
 Gölē, s., a cripple, one lame. A. gayala to be lame.
 Gkola (gokola). See kola, kōkōla, to be dry.
 Gkola. See kola shout.
 Gkolau. See kolau.
 Goll na, c. art., s., bird's beak, lips, mouth. [Sa. gutu mouth (of animals, wells, bottles), Ma. ngutu lip, rim, whaka-ngutungutu grumble at, scold, Fi. gusu mouth, Fut ragutu beak.] A. nakara to peck with its beak (a bird); to scold, nakrāt foramen (gulae), mankar bird's beak.
 Goloba, v. i., to be filthy, dirty. Karafa, 3, to be defiled, 4, to be infected, contaminated, Nm., 4, to disgust.
 Golu tia, v. t. See kalu tia.
 Gon, v. i., to be firm, fast: kon.
 Gkon (kokon), redup. of preceding.
 Gkon (gokon), v. i., to be bitter: kon, kokon.

Gonai a, v. t. See konai a.

Gor ia, or kor ia, v. t., to enclose or surround with a fence (nakoro); then to enclose as with a fence a sick person (shutting out and prohibiting evil spirits or evil influences from him)—this is done by the "Sacred Man" (natamole tabu)—hence gorokoro to divine, and nekoro divination, or incantation, with its accompanying rites; redup., gorokor ia (native Christian prayer, Atua O, ba gorokoro gamia uga toko loga namolien anago—O God, enclose us that we may abide in the loga (enclosure) of Thy salvation); gorò sa to conceal it (as a crime with which one is charged); gor ia to prohibit, as tuba gor ia prohibit, impede, obstruct, bisa gor ia speak impede, or obstruct him; tu gor ia stand obstruct; gkoro (gokoro), v., and nakokoro, s., a prohibition, also an obstruction or thing put to close up or obstruct the entrance to a house, a door. This verb is much used after other verbs as ba gor ia to go obstructing, i.e. to meet, d. bakor to meet, or rather to come or go before, i.e., appear before (anyone), then to arise, come into sight (as a man, ship, &c.), and take place (as an event); meri gor ia, bati gor ia, like gor ia, simply mean to enclose or surround with a fence, sera gor ia to enclose or encircle (the head) with a fillet, hence

seragoro-bau a hat; gore na a brother's sister, or sister's brother, brother and sister being children of the same mother, or of the same nakainaga. A. hagara impede, prohibit, interdict, 2, to have a halo surrounding it (the moon), (see koro), 4, to conceal; higr', hogr' a fence, a wall, what is prohibited, genitals of a man or a woman, kindredship, relationship, hāgir' a fence; H. hagar to gird, hāgōr a girdle, clad. Nm., 2, to fence round, confine, forbid; E. hagar town, village (Fi. koro, id.)

Gore na, s., brother's sister, sister's brother. See under preceding word.

Goro, v. i., or koro, to snore. [Ma. ngongoro (redup.), My. ngorok, Mg. erotra, id.] H. nahar, A. (h'arra, h'arh'ara) nah'ara, S. nhars snort, breathe hard through the nose, E. nēhēra snore;

Gore na, c. art., s., the nostrils, nose, dd. usu, gusu. [Fi. ucu, Sa. isu, Ma. ihu, My. id'ung, Ja. irung, Mg. orona, nose.] H. nhiraim, du., the nostrils, S. nhīro' the nose, A. noli'rāt aperture of the nose.

Gorot ia, v. t., to cut round, as to cut round a stick in order to break it; hence

Goro gote fia, v. t., cut round, break it (as a stick). Nm. h'arat to shave off in turning, H. harat (q.v.), S. hrat cut in, engrave. See karati.

Gota, redup. gogota, v. i., or a.,

black, dirty, bukota dirty (as water with dust or earth in it). [Gilolo kokotu, kitkudu, black.] A. katama to be dusty, 9, black, kätim' dirty, black, katām' black, blackish, &c.

Gota fānu, s., or ad., evening, d. kot' fān, d. syn. rāg mēlu, lit. time of dusk, or sunset: gota, or kot', a time (see kota). A. wakata, 1, 2, to fix a time, wakt' a time, a point or part of time: fānu. [Santo punu to set (the sun), puni dusk.] H. pun (perhaps i.q. A. 'afana = 'afala, cf. H. 'apal, see melu) to set (as the sun), to be darkened.

Got, v., cut. See koto fi.

Gote fi, v. t. See koto fi.

Gotokoto, v. i., to begin (break or cut, as it were, into the doing of something, "break ground" in the matter), as i gotokoto bat ia he began—did it: koto fi.

Gū, d. mu, nom. suf., your, 2 pl. (ku verb. pron., 2 pl.): separate pron., 2 pl., kumu.

Gū, dd. mu, kama, verb. suf., you. See preceding word.

Gu, d. k (for ku), nom. suf., 1 sing., my, as narugu my hand.

Gua, inter. ad., how? lit. as what? It is used with the verbal prons., as i kua it is how? Indefinitely i kua it is so (assent), lit. it is as somewhat: kua and gua are equally used, d. kasā as what? how? The sole difference between kua and kasa is that in the latter the dem. s' is prefixed

to the inter. pron. See ka as, and sā what? Ch. kēmah how? (as what?), A. kama' as, so.

Gua, v. i. See kua.

Gūku, v. i., to shrink, shrivel, be incurved, maguku to be incurved, guku rumu ki mō na to shrink or incurve the bosom to her son-in-law (of a mother-in-law shrinking together and covering her bosom and face so as not to be seen by her son-in-law), d. kuku ruma. [Mg. kainkana aged, kainkona bent, curved, shrivelled.] E. guihkuā (gwihkwā) to be incurved, bent, specially from old age, hence guhuk' one aged, bent, and shrunk together.

Guku-taki, v. t., to make guku. See guku.

Gulu tia, v. t. See kalu tia.

Gulu, v. i. See kulu.

Gum ia, v. t., or kum ia, to absorb in the mouth (as a lolly). H. gama' to absorb, to drink up, to swallow, i.q. Ch.

Gum ia, v. t., dd. um ia, gu ia (gw ia), m ia (mw ia), to seize, grasp, catch, hold, with or in the hand. [Sa. 'u'u to take hold of, to grasp, ps. 'umia, Fi. qumi-a, ququ, id., My. gāngām, Ja. gāgām to clutch, to clench, the fist, the clenched hand.] A. kamkama to collect, to seize or catch with the hand, to take.

Gunut ia, v. t. See kinit ia.

Gura ia, v. t., to scrape off, gura ua to scrape or rake off the heated stones from an oven, magir ia, v. t., scrape, magura,

v. i., or ps. a., diminished, lean, igura, d. igiri, the stick for scraping or raking the stones from an oven, gura biri ki (d. syn. sera biri ki) to startle (one) (as by coming behind one and suddenly laying or sweeping the hand on him): kar ia, garu. H. gara' to scratch, to scrape, scrape off, then take away, withhold, to diminish, Ni. to be taken away, withheld. Note the Ef. magura denotes lit. taken away from, *i.e.*, diminished, lean, with the prep. ki, magura ki to withhold from (one), meta magura ki he eyes withholds (something) from (one) he is stingy; in one d. i meta makur ki is said to denote he eyes withdraws from (one), he is covetous, lit. he eyes scrapes off (from someone).

Gure sia, v. t., to gnaw: see gura ia and kar ia. [Sa. gali, gnaw, Fi. quru, v. i., quru-ta, v. t., to eat anything unripe, to scranch, eat ravenously, to gnaw, My. greb to gnaw.] This word seems properly to denote scranch, scrape off, absorb, H. gara' scrape off, A. gara'a to absorb, swallow.

Guru ki, v. t., to gather together, guru-maki, v. t., id., or kuru ki, kuru-maki, gkuruk (gukuruk) gather together (without object); and

Gurua, s., c. art., a field (of battle, of yams), so called because men or things are gathered together in it: kuru. H. gur, 3), to be gathered, to

gather together, 'agar collect, gather in.

Gurui, and

Guruni, s., c. art. naguruni, a woman, wife, female. See fafine, Note 2, and lai.

Gusu, v. i., to stoop. A. nakasa to stoop.

Gusu na, s., c. art., the nose: gore na.

Gusugisu ki, v. den., from preceding word, to nose (a thing), *i.e.*, smell it. [Mg. oroka (from orona the nose), mioroka to kiss by touching noses.]

Gusi, v. i., to be crooked, contorted, magusi crooked, contorted. A. 'akis'a to be crooked, contorted, 5, id.

Gusu, v. i. See kusu, kosu-mi.

Gusu-mi, v. t. See kosu-mi.

Gut ia, v. t., and gukut ia (gkut ia). See kut ia.

Gutu ki, v. t. See kutu ki.

I, verb. pron., 3 sing., he, she, it, sometimes pronounced e; also dd. i, e, verb. suf., 3 sing., him, her, it. [Epi Ba. o, Epi Bi. e, him, her, it; Fut. i, Ml. P. i, TaSa. i, he, she, it.] Separate pron. nai, dd. inia or enea ga, or niga, he, she, it. I, dem., d., this, here, d. ei, rag i, for rag uai, this time, now: like e, q.v., contraction of uai. I, or e, a tense particle used after ka (sign of past tense, as i ka fano he went), and ga, and ba (final conjs.) thus, i kai bano he had gone, i gai bano

let him have gone, the notion expressed being that the action (as going) was done or is to be done *before* the doing of something else. Dialect syn. ko, ba i bano = ba ko bano = that thou have gone, lit. that thou *now* (before something else to follow) go. [Cf. e after verbs in Ha. and Tah.] Probably the dem. e this or that (contraction of uai, this, now, that, then), thus i kai (or ka e) bano he went then (that time), ba i bano go *now* (this time), d. kui ban, you now go (as bidding farewell).

I, in ēi, it, or that, not that, no: syn. ēūo.

Ī, no, compare e in ēi. [This neg. ad. is seen in Sa. i (in i'ai no), To. i (in ikai no); for the kai, see tika.]

Ia, verb. suf., 3 sing., dd. i, e, him, her, it.

I, prep. (also e), contracted from ni (li), often t. prep. [Ma. i, id.]

NOTE.—The verb. suf., 3 sing., is often combined with this prep. ia, d. i, for iia, ii.

Ia, s., d. for bia, child.

Iak, s., d., mother (vocative). See aka and i art. [Mg. kaky and ikaky, my father (voc.)]

Ibē! iebē! ibō! interj., exclamation of wonder, surprise, and pleasure, d. bai. See bai; i as in io, iore.

Igam (i, art.), dd. agam, nigami, kigami, kinami.

Igin, d., ad., here; i prep., and gin (or kin), q.v. [Sa. i 'inei, Fut. ikunei, id.]

Igira, d. for igita.

Igiri, s., and

Igura, s. Same as egura.

Igita, dd. agita, nigita, kigita, nininta: i, art., and gita, for nita.

Ika, s., c. art. naika, fish. [Sa. ia, My. ikan, Santo d. ika.]

Cf. H. dag, pl. const. dēgē and dagah, const. dēgath, fish. It is possible that ika is the same by the elision of the d.

Iki, a., small, little; in kariki (kar'iki) little children. See kiki. [To. iki small, little.]

Ikin, or kin, s., c. art. nikin, a bird's nest. [Mg. akany.] H. ken, A. wahn', wukunat, id.

Ilibagoen, s., a basket with closed bottom, a purse, or wallet: ala (basket), bago, uon.

Ili-fiki, v., also lele- or lili-fiki, d. syn. kelu-faki, as rarua 'i lili-fiki nagusu the canoe rounds the point, or cape. See lele, lili; fiki or faki is a compound of the two preps. fi (or fa) and ki.

Ilisela, ad., throughout, for lili-sela, lit. all round (throughout) the way: lele (or lili) sela.

Imrum, d. imrau, ad., inside the house: i prep., moru hollow, um house. See katema.

Īn, s., c. art. nīn, the wind, the air: lagi. [My. angin, Mg. anina, the wind.]

In, dem., this, d. na. [Cf. Sa. nei this now, Mg. iny that, this, My. ini this.] S. hana this, Ch. 'ahen, Assy. annu, this.

Inia, inea, or enea, d., pers. pron.,
3 sing., he, she, it.

Inin, here : i prep., and nin this.

Inini, d., s., c. art. nainini, spirit,
soul. See anu.

Inira, inera, or enera, d., pers.
pron., 3 pl., they.

Inira, or nira, or nera, d., verb.
suf., 3 pl., them.

Inuma, s., d. for isuma.

Io, ad., yes. [Sa. io, Fi. io or
ia yes, Ja. iya.] H. 'ihu', E.
'ewa, yes.

Ioré, ad., d. ōré, yes. [Fi. iarai
yes.] From io, and ri dem.
See eri.

Īru, or eru, or ru, verb. pron., 3
pl., they, d. iu, or u.

Īra, or ěra, or ra, verb. pron., 3
dual, they two.

Ira (d. ir), or ra, verb. suf., 3 pl.,
them.

Isi, s., c. art. naisi na, basis,
foundation ; naisi matua na its
great foundation, naisi matua
nafisan the great foundation of
the discourse or speech, its text,
naisi namal the foundation of
the affair ; and

Isuma, d. inuma (s to n), s., a
clearing for a plantation, lit.
the foundation of the clearing
for cultivation. See uma. A.
'iss', &c., a foundation.

Is, ad., or interj., no, not so.
[Mg. isy, id.] I, neg. ad., and
s' dem. See sē.

Ita, s., c. art. naita, d. for nāta,
a human being, man. See ata.

Īta, interj. of exhortation, come!
now then ! come now ! [Ta.
ita, id.] A. hī'ta adesdum,
adeste.

Itaki, s., dd. otaki, uataki, a

split stick for grasping and
lifting hot oven stones, the
native tongs : i art., and taki.

Iu, or ěu, verb. pron., 3 pl., d. for
iru, or ěru, they.

Īu, s., c. art. naiu or naiyu, d.
for nausu. See usu.

K, d., verb. suf., 2 sing., thee,
d. ko. A. ka thee.

Ka, kī, or kē, ad., as tera kī
māla move (lit. fly) like a
hawk (of the dancing of
women who move with both
arms stretched out like the
wings of a hawk) ; usually
prefixed to another particle, as
kite as, kasā as what ? d. kua
(kuwa) as what ? A. ka, H.
kē as.

K, d. gu (ku), nom. suf., 1 sing.,
my, as naruk my hand. [My.
ku, Mg. ho.]

Ka, k', tense particle, past in-
definite, as a ka bano, I went,
i ka bano he went, d. ki ban
he went (ki is k' tense particle,
and i he, the verbal pron.
being after the tense part.,
whereas in i ka it is before it).
In one dialect the particle te is
added, as a kate ban, ku kate
ban, i kate ban, &c. In
another dialect the particle te
is added thus, kate ban (k'
tense part., a verb. pron. I,
and te tense part.) I went,
kute ban (u represents the
verb. pron. you) you went,
kite ban (i verb. pron. he or
she) he went, tu kute ban (I

pl., incl.), agam kute ban (1 pl., excl.), we went, kute ban you (pl.) went, ru kute ban they went: used sometimes for pluperfect. See te. As to ki ban he went, it may also denote the present, "he goes," or what practically is not distinguishable from it. [Fi. ka a sign of the past tense, sometimes of the present.] See the word following the next.

K', d. ga, d. ka, final conj., that, in order that: prefixed to the verbal pron. it loses its vowel: in the d. in which this particle is pronounced ga, the verb. pron. is put before it—i ga he that, *i.e.*, that he, d. ke (k' that, e he) that he, ka (k' that, a I) that I, d. a ga: the order seen in ka that I, ke (or ki) that he, is the older and more correct: examples, ka fan that I go, ke fan that he go, let him go, and so with every verb in the language. This is not a tense but a mood, though the idea of futurity is implied: to make the future tense fo (see bo, mo, uo) is added, thus ka fo ban I shall go, I will go, ke fo ban he will go (he shall go is rather ke ban, *i.e.*, he must go, but also let him go, and he may go, and to go or that he go). As final conj. A. ka', H. ki, that, in order that (with the future), Latin ut (with the subjunctive). It is not surprising that k' in some dialects denotes the future. Thus in Florida it denotes the future, as ke bosa

(k particle of tense, e he) he will speak, compare Tigre Mat. xvi. 27 (when the Son of Man) *shall come* (kimatse), for the simple future in Ethiopic: this Tigre ki is k' the particle in question (A. ka') and i, verb. pron. or preformative, 3 sing. [Ef. d. ga, d. k', final conjunction, Ysabel ge, gi, Raratonga ka, usually kia, Ma. kia (the a is a dem. added), To. ke, Mg. h': Raratonga ka, future, in some places past, Florida k', future, Mg. h', future.]

Ka, d., dem. ki, or ke, this, there (near), as nauot ka this chief; ke, and ga in naga. See word after next below. [My. iki, ika, iku, this, that, TaSa. aki, or ake, this.] E. ka dem., seen in zēku, Amh. yēh, or ihē, for ikē this, Arm. dek, dak, deka', dake', A. daka. With the Semitic demonstrative ka, Dillmann, Gr. Eth., § § 62, 65, seen in these words (whence E. kia, prefixed to personal pronouns) compares probably Assy. aga this (Sayce, Assy. Gr.)

NOTE.—This Semitic dem. ka is seen also in E. 'elku, 'elketu, Ch. 'illek, A. 'olaka, &c., these, those.

Ka, prep., usually ki, rarely ka, as d. i ba ka tafa (commonly i ba ki tafa) he went to the hill: ki, or gi (ngi) is to, belonging to, of, for, from, and transitive prep. after verbs; prefixed to the nom. suf. it forms poss. pron., as kagu,

kama, kana, &c.; kana his, for him, is syn. c. kakana, kanana. [My. ka to, unto, towards, after, according to, much used in composition in the formation of other preps. and ads., as in kan transitive prep. after verbs, and akan to, &c., and particle of the future tense, Mg. ho to, for, belonging to, and particle of the future tense, Ma. ki to, towards, &c., and, after verbs, transitive prep.] Amh. ka to, of, from, Himyaritic kə or ki after verbs transitive prep.; H. ki is a conj., that; compare 'ad ki until (conj.), or until that, with E. and Amh. 'eska, 'es, for H. 'ad, prep. to, unto. Thus the same particle which is a final conjunction (see above, under k' (ga, ka), final conj.) in A. and H. is a prep. in Himyaritic and Amh.

Ka, or ki, dem., rel. pron., art. (same as word before the preceding, above), prefixed to nouns, as kafika the scented, that which is odorous, kalumi that which lumi, spider; to numerals, as karua second, katolu third, &c. (twoed, &c.); to poss. pron. as kakana, kanana, kinin, kiana; to pers. prons., nom., kinau, kigita. [My. ka, Mg. ha, Ja. ka, Fi. ka, Ma. (katea, kotara, &c.); and see under baka, note]

Kaba sia, d. See koba sia, to follow.

Kabe, s., a small basket. [Ma. kakapu a small basket for cooked food, so called from

being curved (kapu) like the hollow of the hand (kapu).] S. kapo' poculum, H. kaf, or kap, hollow of the hand, pl. a hollow vessel, pan, or bowl, H. kafaf to bend, curve.

Kabē, s., a kind of crab.

Kābe, d. kafinī, s., a pigeon, d. kime. [Ma. kukupa, Tah. uupa, Am. um, Epi ama, id.] A. hama' pigeons.

Kabu, s., d. koau, the native "pudding" (tied up in a bundle, and cooked in the oven); the main article of native food: see kofu. [Tah. ohu a bundle of some food tied up and baked in the native oven, Sa. 'ofu'ofu to envelope in leaves (for cooking).] A. kobbat, kabab', "kibby", the national dish of the Arabs, made of pounded or brayed wheat and fish or flesh, gathered into a round mass, and cooked in the oven. See the verb under the word kofu.

Kabu, s., fire; and

Kabu tera gia, v., to burn heating it (cold food), to warm or heat (cold food). [My. api, Sa. afi, Mg. afo fire, Sa. afia, ps., to be burnt accidentally.] S. hab to burn, A. hobahib' (redup.) fire.

Kabu, s., in talekabu na. See kobu.

Kabuer, v. i., or a., to be grey-haired, aged;

Kabuer, d., s., a husband, lit. an aged man;

Kabuera, d., s., a wife, an aged woman, d. abuera, or abura, c. art. nabuera, nabura (k

elided). A. kabira to be advanced in age, kabir advanced in age and fully grown, E. 'eber old woman (k elided).

Kaf, v. i., to be bent (as with hunger). See also kai. [Ma. kapu curly, kapu the hollow of the hand.] H. kafaf to be bent, kaf hollow of the hand.

Kafika, s., the rose apple. [Fut. kafika, Fi. kavika, Ml. P. havih, Malo avica, TaSa. kabika (khabika), id.] H. tapuah an apple (so called from its scent, from nafah), A. toffah' an apple, not only the common one, but also the lemon, citron, &c.

NOTE.—The ka-, in kafika. is not for ta-, but the Oceanic prefix ka, that (that which).

Kafini, s., d. kabe, q.v.

Kafikafi, v., gafikafi, q.v.

Kafu tia, or gafu tia, v. t., to wrap up (a thing, as a stone, with cloth, so as to cover it all round), same as kofu sa, which is used of thus wrapping up food to be cooked; hence

Kafukafu na, s., pellicle, as of an egg or fruit (its wrapper or covering), d. kamu.

Kai, v. i., to be bent, for kaf, q.v.

Kai, conj., d. syn. bo, conj., q.v.: ka (see ga, conj.) and i, he, she, it.

Kai, or kae, tense particle (compounded of ka, q.v., sign of past tense, and i or e) of the pluperfect. See i.

Kai (or kei), gai, v. i., to cry, sing (men, birds), sing out,

sound, &c. [Ml. P. keke to sing.] E. nakawa to sound, give forth a sound (of the human voice, songs of birds, &c.), A. naka'a to cry out, sing out.

Kai, s., a sharp shell used for scraping: goi a.

Kaimi sia, v. t., to make to exist, as (the heathen used to say of the sea, &c.) i tumana kaimi sia it made itself to exist; and Kaimis, s., c. art. nakaimis one that does anything hiddenly and wonderfully, as destroying an enemy by changing one's form magically and deceiving, &c. H. kum arise, exist, go forth, grow up, stand (be fixed), Hi. cause to arise, exist, A. kama, 2, rightly appoint and dispose (a thing), 4, prepare (evil against a person), &c.

Kainaga, s., c. art., a tribe or family clan. [Sa. 'aiga a family, relations, To. kainaga a meal, victuals.] See kan ia.

Kakana (kakagu, kakama, kakagita, &c.), poss. pron., syn. agana, &c., q.v.: kaka (= aga) is ka dem. or rel., and ka prep. [Epi gka, gkana his, &c.]

Kakei, s., c. art. nakakei, a story (traditional). A. haka' to narrate, Nm. hucèya, narrative, tale.

Kaka, s., kaka naniu. See under aka.

Kakat, s, a bite. See kati a or kat ia.

Kala, v. i., or a., little, small. See under bakal ia II. [Mg. kely, id.]

Kāl, s., a child. See under bakal ia i.

Kalai, d., s., a spider's web, and d. nilau, and

Kalau, d., id., lit. that which is woven. [My. labalaba and lawalawa a spider.] H. 'arab to weave. See kolau.

Kalau, gkalau. See galau ia.

Kale-baga, s., d. kalemaga, bowstring (made out of the бага or maga tree): kalu.

Kālī, s., native spade, digging stick: kil ia.

Kal ia, or gal ia, q.v., and redup.,

Kalikal ia,

Kalu, and galu, s., bowstring, kalu nāsu: kale in kale бага. See kalu tia.

Kalu, s., d. kul, cloth, clothing, lit. a covering; and

Kalu tia (same as galu tia), d. kulu tia, v. t., to cover, as with a mat or rug, i kalu ki nakalu he covers (himself) with cloth or clothing, i kalu, d. i kulu or i gulu, middle sense, he covers (himself), as with bedclothes, i.e., mats or such like, also to put the bowstring on a bow (or galu tia), and to clasp round with the arms (a violent man, to restrain him, or a pig, &c., stooping to lift it in order to carry it): the vowels of this word are changed in kalu, kulu, kele (galu, gulu, gele), golu. See similar changes of vowels in the My. word under kela, *infra*. A. galla, 2, to cover, 5, to be covered, clothed, gullu coverings, clothes, &c., as rugs: the idea of covering

arises from that of wrapping round or rolling up—see the eg. H. galal to roll, and its related words in Ges. Dict., and see below, under kela, kelu.

Kalumi, s., the spider, lit. that which lumi. See lumi to swell.

Kama, d. for kabu, in anakama, q.v.

Kama, d., verb. suf., 2 pl., you, d. mu.

Kamam, d. for kinami, q.v.

Kami, d., pers. pron., 2 pl., you.

Kami a, v. t., to seize, grip, take with the fingers, or with nippers, compress or squeeze between two things (like alat ia); same as kamut ia, q.v.

Kamu na, s., pellicle, d. for kafukafu na, q.v.

Kamut ia, or gamut ia, v. t., to take, grasp with the fingers, nip, then (like alat ia) to nip or cut with scissors, to cut the hair; hence

Kam, s., c. art. nikam, native tongs (a split stick for grasping hot oven stones, and lifting them), lit. that which (kami or kamut) nips, seizes, grasps, d. kau, q.v., or gau (agau), and

Kamkam, s., scissors. [My. cubit, or chubit, Ja. juwit, to nip, pinch, My. angkub = agau, tongs, nippers, Ha. umiki to pinch with the fingers, Fi. qamu-ta to take hold of, or hold as with pincers, to shut (the mouth), ai qamu, anything to qamuta with (My. ahgkub) as pincers, bullet mould, vice.] H. kamas to squeeze together,

hence to take with the hand, *kamat* to hold fast with the hands, to sieze firmly, *kafas* contract, shut (as the mouth), *kabas* to take, grasp with the hand, *A. kabasa* to take with the tips of the fingers, *kabas'a* take, grasp with the hand.

Kana-, pref. to nom. suf., forming poss. pron., *kanagu*, *kanama*, *kanana*, &c. : *kanana*, d. *kinin*, is syn. c. *kakana*, q.v. [*Epi kana-*, d. *kona-*, as *kanaku*, my, &c.] *Kana-* is *ka*, dem., and *na*, prep. See *ni*.

Kana, v. i., also *kin*, and *ki*, d. *kano*, to shrink from, to be unable; *i kana bat ia* he is unable to do it (shrinks from, or is afraid), *i sua bo kin*, or *bo ki*, he takes (acquires) a mind shrinking from, afraid, unable (to do something). *H. ka'ah* to be fearful, faint-hearted, *A. kā'a* to abstain or decline from fear.

Kan ia, v. t., to eat, redup. *kani-kani*: *tea kaniēn* that which is for eating, *nakanien* act of eating, the eating, food, *finaga*, q.v., food, *bagan ia* to feed, make to eat, or *fagan ia*, q.v., and *faga*, *fagafaga*, *nakabu faga* devouring (eating) fire, *nalagi kanikani* a strong wind, *kana* a squall; *kainaga* a tribe, family clan (from eating together). [*Fi. kana* to eat, *kani-a*, to eat, *vakani-a* feed, cause to eat, used also of the heat of the sun, and violence of the wind, *Sa. ai*, *My. makan*, *Mg.* (m transposed) *homana*, *hanina*, to eat.] *A. 'akala* to

eat, 3, eat together, 4, to feed, cause to eat, 'akil' one who lives with one, messmate, familiar friend (cf. *kainaga*, and *A. 3*), *H. 'akal* to eat; *A. 'akala*, 2), to scratch (the head), 'akila to be itchy, *Ef. makini-kini* to be itchy.

Kana, s., a squall. See under preceding word.

Kanau, or *kanao*, s., d. *kanoa*, *kano*, child; *nasuma ni kanoa*, or *kano*, the womb, lit. house of the child (or foetus). In *E. Mai* this is called *kiri fanau* the cover (*kiri* = *kuli* = skin or covering), or skin of the child. This word is familiarly used by men to each other as a vocative, as *kanao*, or *kano*, mate! (child!), pl. *kanō magā* you people, d. *nakanoa*, *kano ni Efate* man of Efate, pl. *nakan Efate* people of Efate, lit. children of Efate, d. *nati ni Efate* (see *ani*, *ati*, child): hence *kano* is sometimes equivalent to "person," as *kano sa*, *kano uia*, a bad, a good person;

Kan, c, art. *nakan*, children (of a place);

Kano, or *kanao*, s.—see *kanao*; **Kanoa**, s., c. art. *nakanoa*, see *kanao*. [*My. kanak* child, related to *anak*, id., as *Ef. kanao* to *ani*, q.v., child: that is, *kanak* and *kanao* have the prefix *ka*, and *kanao* = that born, that which is born, so *Mg. zanaka* (*anaka*), with a different prefix or article, and *Sa. fanau* has the prefix *fa* or *f*, the *anau* being identical

with the anao in kanao.] A. walada, H. yalad, E. walada to bring forth, bear (of a mother), to beget (of males), and used in E. also of the earth bringing forth its produce.

Kano, or kanao, d. kanau, or Kanoka, v. i., or a., to be produced (as it were born, of yams), nau i kanao (d. kanau) the yam is produced, born, or growing (as if the insat had brought it forth new born), nau i kano new or growing yams. See preceding word.

Kara, or gara, redup. garagara, v. i., or a., strong, hard, and d. karakarai, or garakarai, strong, tagaragara strong, vehement. [My. kras hard, violent, strong, vehement, force, Mg. hery power, strength, force, might, mihery strong, powerful, mighty, hery being forced to, compelled, constrained.] See next word.

Kara, or gara, redup. garagara, v. i., or a., to be dry, bagara ia, v. c., to make dry, to dry (a thing), nakarān the being dry, also the being (bare and dry) poor, poverty; kara dry, then (see preceding word) hard, strong, stiff, rigid (as dry wood). See also kara, s., and makarakara, v. i., *infra*. [My. kring dry, kring kan to dry (a thing), Mg. haraka dried up, scorched, parched.] H. harar to burn, be hot (cf. A. harra, E. harara); the primary idea is that of "the shrivelled roughness of things

that are dried or scorched," Ges.; to be burned, to be dried up.

Kara, s., c. art. nekara, the nettle (so called from its burning; compare makarakara to be burning, to be hot, as the mouth with pepper, or the skin stung by a nettle). See preceding word, and compare H. harul the nettle, so called from its burning, from the root haral = harar.

Kara ki, or gara ki, v., to seize, grasp, and

Kar ia, or gar ia, v. t., to scratch, scrape, shave, seize, redup. garikar ia, also karu tia, or garu tia, v. t., to scratch, and karo i, or garo i, v. t., to scratch, scrape, redup. garokaro, and karokaro, karokaroa, or garokaroa, itchy, scratchy, scabby, and garu and tagaru, v. t., to seize, grasp, garu sera (grasp everything) be grasping, redup. garukaru, id., karo to scrape, sweep, to swim (i.e., *sweep* with the arms—to swim without doing this is āfa, or ofa), karati, karakarati scratched, marked, scored; kārī, s., a plane (from being moved with a sweeping or sawing motion, or shaving); kare sia, or kares ia, v. t., to scratch, scrape; gure sia, v. t., to gnaw, scranch. [My. garis, Ja. garit to scratch, score, garu to rake, &c., garut scratch, scrape, claw, garok to scrape, gārap grasp at, gāraji a saw, greb to gnaw, karat, karot, karot

grind or gnash the teeth, make a grating noise, karut to scratch, kârok to rub, curry (a horse), kikir to rasp, file, a rasp, file, avaricious, Mg. haratra shaved, manaratra to shave, kory gnaw, scrape, Fi. kari, or karikari, v. i., kari-a, karitaka, v. t., to scrape, karo-karo prickly heat, itch, Sa. 'ili a rasp, file, saw.] A. garra to drag, snatch, sweep, seize, H. garar to scrape, sweep, saw (primary meaning), to drag or snatch away, to saw (mëgerah a saw), to gargle, produce rough sounds in the throat (see Ef. karo, throat, *infra*), cognates S. gra' to shave, H. gara' scratch, scrape (see Ef. gur ia, magir ia), &c.

Karati, and redup.,

Karakarati, a., see kar ia.

Karaf ia, v. t., to scratch, scrape (the earth or ground); hence

Karafi, v. i., to creep on the ground (as it were scratching or scraping on the ground): see kar ia. Karafi a is kara fi a, fi, q.v., prep.

Karaka, v. i., to move tremulously (creep), as crabs and such like animals do; karaka ki naboruma (a mother-in-law) creeps or shrinks away from her son-in-law (trembling and afraid): kara-ka, compare preceding word.

Kare sia, or kares ia, d. karas ia, v. t., to scratch, scrape, and, from the idea of scraping together, being gathered together, Karesi, or karisi, s., a cluster (as of cocoanuts), and

Karesibum, pr. n., of a person mentioned in a myth, one of the two sons of a woman who came down from heaven, lit. blossoming-cluster. See kar ia.

Karei sa, d. karei ki nia, v. t., to dislike, be averse from, hate. [My. iri to hate, Mg. hala. hated, detested, abhorred.] A. kariha to dislike, abhor.

Karei, or garei turi a, to dislike (the thing he is bidden or sent to do) abiding with him (someone). See turi a, and cf. kita roã sa.

Kãri, s., a plane. See kar ia.

Kãri, v. i., to hasten, takãri, id. [Of. Ma. kari rush along violently.] A. kãra, 1, 8, to hasten.

Kari-iki (kariki), s., little child, little children, and

Kari-kiki (karikiki), s., id. (kiki little), and

Kari-riki (kaririki), s., d., H. 'eker a shoot, and riki little.

Karo, karoi, garoi, v. i., to swim (sweeping with the arms): kar ia.

Karokaro, and

Karokaroa, scabby, itchy: kar ia.

Karo na, s., c. art., dd. gato na. (garo na), kanro na, the throat, gullet. H. garon the throat from garar (see kar ia), E. guëre the throat.

Karo, v. i., d., to be uncovered, have the clothes off, naked. H. galah to be naked. See girigiri.

Karu tia, or karut ia. See kar ia.

Kasã, and kasafia, also kasãna.

inter. ad., as what? how?
why? d. kua : ka, ad., as, and
sā, or safa, q.v., what?

Kasāna, inter. ad., as what?
kasā, with the dem. na suffixed.

Kasau, s. c. art., small branch,
fruit stalk, nakasau na its
small branch, d. (transposed)
sakau, id., and also a reef.
See sakau. [My. gusong a
reef of rocks.] A. kas'ib'
long and slender branch, H.
kisbe', pl. const., "the ends,
i.e., the roots of the mountains
(in the depth of the sea),"
Jon. ii. 7; perhaps the branches
of the mountains (running out
into the sea).

Kas ia, or kasi a, gas ia, v. t., to
rub, wipe. [My. gosok, gosot,
gosoki, gisik, ksilil, to rub,
Mg. kasoka rubbed, mikasoka
to rub.] A. kas's'a, 3), to rub,
kas'a' (kas'w') to rub, wipe.

Kas-toru, s., handkerchief, lit.
sweat-wiper : kas ia, and
toru, q.v.

Kasi, v. i., or a., to be sweet,
redup. gkasi (gakasi), dd. gari,
gatr, kati. [Cf. Mg. hanitra
fragrance, manitra sweet smell-
ing, My. manis sweet, luscious,
mild, gentle.] A. nakusa to
be sweet, nakis' sweet, frag-
rant with sweet odour.

NOTE.—The k elided and
initial n retained in My. and
Mg., and the final has also
been elided in Tah. mona
sweet, and Ef. mina sweet,
pleasant.

Kāsu, s., an old man, a kind of
priest or sacred man. [Fi.
gase an old man.] S. kas'is'o

an old man, a priest, from
kas' to grow old (Freytag),
A. kas's' a Christian Presbyter.
Kasu, or kas, d. kau, s., c. art.
nakasu, tree, wood. [Epi. dd.
iesi, lakai, Ml. dd. nice, nai,
TaSa. tagai (taghai), Fut-
rakau, Sa. laau, My. kayu,
Mg. hazo, tree, wood, Mg.
hazo hard.] H. 'es tree,
wood, Ch. 'a', from H. 'asah,
A. 'asa' to be hard, firm.

NOTE.—Kasu has the art. k.
Kasua, or gasua, d. kasu, v. i.,
or a., hard, strong, redup.
kaskasua, id., nakasuāna, s.,
the being hard or strong,
strength. [Ja kakas hard,
firm, rigid, stiff, cf. kuwasa
strong.] H. kas'ah, A. kasa'
to be hard, stiff, H. kas'eh
hard, firm, fast, strong, power-
ful.

NOTE.—In Ef. nabona i
gasua his heart is hard, meri
gasua ki nia treat him hardly,
or with violence.

Kat, or kati, v. i., to thunder,
tifai i kat, or i gat, the thunder
thunders. See following word.

Kat ia, or gat ia, v. t., to make
fast, as nakasu i gati natua na
the log makes fast his foot, i.e.,
jambs it and holds it firmly
fixed against something; to
compress between two things.
hence to bite, redup. katikati,
na kakat, s., a bite, kitit to
bite each other, savage, to be
pressed together, hence to be
inspissated, clotted, curdled,
katak, redup. gkatak, gakatak,
with the suffixed k as in kanok
or kanoka; nalagi i katikati

the wind becomes fixed (in a certain direction); i tua gat ia sa he gave him by compact or computation for it, i mate gat ia he died by compact or computation for it, i.e., he died for it as for sin; i kati, or gati, to thunder, is said to be the same word, tifai i gat, and when a "thunderbolt" rends a tree it is said tifai i gati bora ia the thunder bites, rending it (bora i.) The Efatese say that the thunder has teeth, and the idea in tifai i gat is that the tifai is biting i.e., grinding its teeth together, or rending with its teeth. [Ma. kati block up, closed, kakati a bundle, sheaf, and, v. t., tie up in bundles, katikati, v.i., champ, move the jaw as in eating, Fi. kata (vei kata = fikit) to bite, a., close together, as boards on a floor, My. gigit to bite, gigitan a bite, Mg. hehitra, s., hold, grasp, seizure, clutch, bite, kaikitra a bite, bitten, manaikitra, v. t., to bite, kekerina being bitten.] A. 'akada to bind, fasten, to make a compact, to compute, to coagulate, become clotted, inspissated.

Katau, s., a kind of crab. [Cf. My. kâtam a crab; to nip, snip off.] Cf. A. katama to bite, cut off. See koto a kind of crab, *infra*.

Kati, d. for kasi, sweet, redup. kakati.

Kate, tense part., d., past, a kate, ku kate, i kate, au kate, &c. : ka, and te.

Kate, d. Same as a kate, but with the a verb. pron. after the k', or between the k' and te. See ka.

Kate, s., c. art. nakate, anything, a thing, lit. the that-that, d. nete (ne te, the that). See ka, and te. [Fi. ka a thing.]

Kate, s., kate ni rarua the stick on the outside of the canoe superstruction on the side opp. to the sama.

Katema, ad., outside of the house. H. hus outside, and ema house. See imrum, suma. In ekatema, q.v.

Katoro, s., a basket. A. ka'tarat a basket.

Kau, or gau, redup. kaukau (c. art. agau, d. ni kam, tongs, forceps, nippers, for grasping), v. t., to grasp with the hand, i kau nabe he grasps a club (carried on his shoulder), then to carry anything on the shoulder, i kau nauos he grasps the oar (in rowing), i kaukau narā nakasu (the flying fox) grasps the branch of a tree (moving along it as it were hand over hand, till it finds a resting place), hence ba kaukau (of men) go seeking a resting place. See kam, kamut ia [My. gawa, Fi. kau ta, to carry.]

Kau, d. au, a lizard, perhaps from grasping or clinging.

Kau, v. i., to bend (as with hunger), also kai, and kaf, q.v.

Kau, s., d. for kasu, tree, wood.

Kau, v. i., or a., d. for kasua, hard, strong.

Kaua, s., an open worked wicker basket or trap for catching fish: so called because

Kaukau, a., full of openings or apertures, as if windowed, or apertured: the final a is the a. ending. A. kaww' an opening in a wall, kawwat a window (Nm. couwa dormer window), Ch. kaw a window, from kawah, or kavah.

Kaukau, s., c. art. nakaukau, the upper cross (i.e., above and across the kiat) or binding sticks between a canoe and its outrigger (sama); from grasping or holding together, kau, v. t.

Kē, or kē (cf. kei), dem., this. See ka, id., and ko id.; kērua, kētolu, d. kārua, &c.

Ke, d., that he, k', final conj., and e (or i) verb. pron., 3 sing.: ka, k.

Kē, keke, interj. See ake! and ako! [Florida ke! keke!]

Ke, d., verb pron., 2 sing., you, dd. k, ma, ko.

Kētaku, or kēitaku, s., the hinder end of a canoe, ad. behind: for ko itaku. See kobē.

Keikei, s., c. art. nakeikei, tattoo marks or lines upon the skin. [Fi. qia to tattoo.] See goi a (or koi a, or kei a).

Kei naniu, for koi naniu. See goia or goi a.

Kei, d., dem., this, that (near), for koi, q.v.

Kekel, s., d. for kal, child, infant. See under bakal ia i.

Kēl, redup. gkēl (kekel), v. i., to sweep round or wheel in

curves (of a bird in flight without moving its wings); and

Kēla, s., the curved beam or wall-plate that goes round the end of a native house; and

Kele tia, v. t. (see golu tia, gele tia, gel ia, gulu tia, kalutia), as keleti, kel, or golu nāsu put the bowstring on a bow, nuana i laba i keleti narā nakasu its (a tree's) fruit plentiful bends the branch of the tree, i keleti wago (or other heavy thing to be carried) he stoops down and clasps the pig (or other heavy thing) to lift and carry it, hence kelakela, or gelakela (of a people carrying such things, as in going to a naleouan); and

Kelu-faki v. t., to round or double a cape (of a canoe or ship), cg. syn. ili-fiki; and

Kēlu, a., going round, as bagana kilu its (the army's) rear or hinder part (see bago, бага) going round, making a detour (to surprise the enemy). [My. guling, goling, giling, gulung, to turn round, revolve, roll, roll up, igal to whirl, curly, and ikal to whirl, gyration, Mg. kodia a wheel, rolled, mikodia, mikodiadia to roll, and mikodinkodina, &c., also korianana, twirled, mikorianana to twirl, and mitsingerina, mitsingeringerina to turn, wind, roll, revolve.] H. 'agal, i.q. galal, to roll, to revolve, 'agar, hence 'agur revolving, whirling, gyrating (of a bird in flight), A. karkara to turn (a mill) round, 2, to revolve, wheel (as

- a bird in flight), H. gilgal a wheel, &c.
- Ken, for kana, v. i.
- Kerikeri, v. i., to be deep, as a pit, the sea. A. ka'ara to be deep.
- Kesa, kesakesa, gesa, gesakesa. See kisa.
- Ki, ad., see ka, ad., as : also in kite.
- Ki, d., that (because) he : k', that, and i, verb. pron., 3 sing. : ka, k'.
- Ki, d., dem., this, or kē, id. : ka, dem.
- Ki, v. i. See ken, kana, d. kano.
- Ki, prep. (the usual form), c. art. aki the, that which to, or of, also gi, agi. See ka, prep.
- Ki, same as ka, art.
- Ki, redup. kiki, v. i. See gi, gki (giki), v. i.
- Ki, d., verb. pron., 2 pl., you, dual kia : ku.
- Kia-, or kie-, pref. to the nom. suf. forming possessive pronouns kiagu, kiama, kiana, kiagita, kiagami, kiamu, kiara or kiata : kiana his (country, plantation, house, vicinity) ; kia (or kie) is ki, dem., the, that (same as the first ka in kakana), that which, and a or e, q.v., prep. The use of kakana is different, his or its (as a weapon to kill him, a door for a house, oar for a boat, &c.) [Epi kiaku, kiamo, kiano, kiandro, kiememi, kiemi, kialo, same as Ef. kiagu, kiama, &c.]
- Kia, d., verb. pron. 2 dual, you two, d. ko ro. [Epi ko, An. eka, id.]

- Kiag, d. for kiama, thy (vicinity) : kia-, and g suf. pron., 2 sing.
- Kiat, s., c. art. nakiat, the sticks which cross from the canoe to the outrigger (sama) joining them together. [Sa. Tah. iato, Ta. niciatu, Fut. akiato, Ha. iako, id., Ma. kiato thwart of a canoe.] A. gaiz' pl. gawaiz', 'agwizat, gizan', &c., beam which crosses from one wall to another joining them together, from gāza to cross over, go across.
- Kie, s., c. art. nakie, the plant whose leaf is baked, dried, and split into thin threads to be woven into mats, &c. [Sa. 'ie a fine mat, cloth.] See under neko.
- Kigami, d. kinami.
- Kigita, d. syn. nigita.
- Kikī, v. i., or a., and iki in kariki, small. [To. iki id.] See under neko.
- Kikita, or gkita, redup. of kita.
- Kilakila, a., knowing sagacious, shy, i meta kilakila (of an animal). [Fi. kila wild, suspicious, on the lookout, as an animal.] A. 'akala, 1, 2, to be intelligent, prudent, sagacious, 'akil', a., id.
- Kil ia, or kili a, v. t., to dig, hence kāli, s., a digging stick, and nakili, s., a current (as in the sand, lit. that which digs). [Sa. 'eli to dig, Ma. 'eli to be dug, My. gali to dig, Mg. hady ditch, trench, &c., dug, mihady to dig.] E. karaya, A. kara', H. karah, Ch. kera', to dig.
- Kili, s., c. art. nakili, d., a current : kili a.

Kilikili, v., redup. of *kili a*, used of many digging: *ru kilikili* they (as the people of a district and whose yams are ripe) dig.

Kilti, s., a sow, a mother-pig. [An. *karite*, or *kerite*, an animal that has had young.] Kiliti, lit. that brings forth (young), or the bringer forth, i.e., mother. See *ki or ka*, art., and for *liti*, see *ani*, note.

Kin, s. See *ikin*, nest.

Kin, d., dem., this: *ki dem.*, and in dem. [Assy. *agannu* this, *aga dem.*, and *annu dem.*]

Kinam, d. *kinami*.

Kinami, pers. pron., 1 pl., excl., we, they.

Kinau, pers. pron., 1 sing., I, shortened *kinu*, dd. *keino*, *anu*, enu: *ki*, art., or dem. prefix, and *nau* (for *naku*, hence nom. suf. *gu*, d. *k*). [An. *ainyak*, Epi. *nagku*, TaSa. *enau*, Sa. o *a'u* (for *kō aku*), My. *aku*, Mg. *izaho*, *aho*, I.] H. 'anoki, shortened 'āni, Assy. *anaku*, Aram. 'āna', 'eno', E. 'ana, I.

Kinit ia, also ginit ia and gunut ia, v. t., nip with the fingers, *nakini na* the fingers (nippers), *kini gote fia* nip, breaking it (reeds for thatching), hence *nakini-got* reeds for thatching. [Fi. *kini-ta* nip, pinch between finger and thumb, Sa. 'ini to take hold of with the nails, pinch, ps. 'initia, Ma. *kini*, Ha. *iniki*, My. *gāntās* (cf. Ef. d. *gint ia*, for *ginit ia*) to break off, nip off, snap off.] A. *karasa*, to nip (with the fingers), pinch, grasp with the

points of the fingers or hand, snap off.

Kini na, s., c. art., the fingers, or toes, lit. the nippers, or graspers; also claws, talons.

Kini gote fia, v. t., and

Kinigot, s., c. art., see *kinit ia*.

Kintu, dem., that (near): *kin.* dem., and *tu*.

Kinu, I, see *kinau*.

Kiri, d., s., c. art. *nakiri*, d. syn. *ori*, rubbing stick for producing fire. [Sa. 'ili rasp, file, saw.] See *kar ia*, *magiri a*.

Kirikiri, s., gravel, pebble. [Sa. 'ili'ili, Ma. *kirikiri*, My. *kri-kil*, *kārikil*, *karikil*, gravel, pebble.] H. *garger*, A. *girgir'* a berry, from H. *garar*, see *kar ia*, cg. A. *garal'* gravel.

Kirikiri, a., small, like pebbles, in *bia kirikiri* little children. See preceding word.

Kis, s., a shell, used for cutting. A. *giz'at* a shell, from *gaza'a* to cut.

Kis, d., dem., this, here: *ki*, dem., and *sē*, dem.

Kisa, a., in *mita kisa* blind (the eyes sunk into the head). A. *has'*, id. And

Kisa, or *gisa*, v. i., or a., redup.,

Kisakisa, v. i., or a., to be putting forth leaves, hence to be green; hence

Kisa, s., c. art., *nakisa*, d. *takis*, a green stone or chalk (used only for painting himself by a chief), a chief's grave (in the bush, sacred). A. *h'awisa* to have the eyes sinking into the head, 4, to put forth leaves (a plant), to germinate.

Kihi na, d. *kui na*, q.v.: *kihi na*,

i.e., kisi na (h being for s in that d.)

Kis ia, or kisi a, v. t., also gis ia, redup. giskis, to feel, touch, lo giskis to look, exploring (as at a person's body partly uncovered). A. gassa to feel, touch, to explore or grope with the hand or with the eyes, H. gas'as', Pi., E. gasasa to feel, touch, S. gas' to feel, touch, to explore.

Kisau, v. t., d. kisor, to remove, get out, stand apart : i kisau ki nabua he removes from, or stands out, or gets out of the road, ba kisau get out (of the way), remove, stand away. A. kasa', kasww', kusuw', kasa', to stand apart, to be remote.

Kistu, dem., this here : kis dem., and tu.

Kisor (ksur), d. for kisau. See (d.) esu.

Kita, a., little, small, li kita small place (name of small boat entrance of Havannah Harbour) opp. to li leba big place (name of large entrance to Havannah Harbour). [Sa. iti, itiiti, small, few, Ma. and Tah. iti, itiiti, small, little, My. kate, kite, diminutive.] E. hasasa, hasa to be small, minute.

Kita (rare), or kite, ad., as, takes the verb. pron., as i kite fatu it is as (or like) a stone, kite or kite uan as, as if, i bisa i kite i maieto he speaks as if he were angry, i marafi kite nifila it is quick as lightning. A. kada like, as this, as that. See *ki*, *as*, and *te*, kite, or

kita, lit., as that, or like that.

Kita, or kite, conj., or, d. ko : rarua kite boat a canoe or boat ; inter. particle at the end of sentences, d. ko, as i bano kite? has he gone? fully this is, i bano kite i tika? has he gone or not? For kite, disj. conj., see ko, conj., *infra*.

Kita, v., to divine, redup. kikita, gkita, lit. to perceive or feel with the eye or the mind (cf. rogo, rorogo), bati kita ia, or gita ia to try (cf. bati rog ia), lit. make or do feeling or perceiving or knowing or finding out. [Ma. kite to see, know, perceive, find out, discover, matakite to divine, s. one who foresees an event.] A. wagada to find with the eye or the mind (*a thing sought*), to perceive by the feeling of the body (*a thing*), or by the mind, 4, make to find or to perceive.

Kita ia, and gità ia, v. t., to hate, redup. kitakita ia, to be envious of, to hate ; and

Kita roà sa, or kita roà i, to hate turning after him (someone), as a boy sent a message meeting another boy and (hating to do the message) turns after him to play. See roa. H. kut, followed by prep. bē, to loathe, also kus and nakat.

Kita, in bakita and bakitakita. See makitakita, id.

Kite. See kita, ad.

Ko, verb. suf., 2 sing., you (pl. for sing.), dd. k, ke, ma.

Ko, d., verb. pron., 2 sing., you, d. ku.

Ko, sign of imperative, 2 pl. (sing. ba), lit. that you: k' final conj., and o fragment of pers. pron., 2 pl.

Ko, d., ad. of assent., d. syn. na, and redup.,

Koko, id., d. ko, interj. See ako and kori: ko, dem.

Ko, ad., now, d. syn. uo (wo), as i ko toko (d. i uo toko) he now remains (has not yet gone) ba ko toko remain now, or just now, d. syn. ba i toko (bai toko); and i ko toko, d. i uo toko, in another d. is i ta toko. For i, uo, and ta, see these words. H. koh, ko' (from kahu, k' as, and the pers. pron., 3 sing., as a dem., like as this) (so, here), now. [An. ko just now; in this way].

Ko, dem. See koi, kofeta, kofakal: E. ku (ka dem., and u (o) pron., 3 sing.)

Ko, d., disj. conj., or; inter. particle at the end of a sentence as, i bano ko? has he gone? fully, i bano ko i tika? has he gone or not? D. syn., in both uses, kite or kita. [An. ka, id., Er. ku or.] H. ki or, 1 Kings xviii. 27, syn. c. A., S., 'aw, or, in this passage).

NOTE.—Kite and ko have both a dem. suffixed to ki, the former te, the latter o (the o in the preceding word), and therefore lit. denote or—this.

Ko, s., c. art. nako na (for nako), the face, a part; nakona

his face (see nako, *infra*), nakonako ki to face (someone), nako nafakotoen a part of the price, ba tu au nakon give me a part, nakon ru bano nakon ru toko a part (of the whole number of men) go, a part remain; and, without the article, shortened to ko, as ko-bē ni rarua, or nakobe, the fore part of a canoe, ke-itaku ni rarua, or nako-itaku the after-part of a canoe; ko-be the part before, the front, i baki kobe he goes to the front; kē-itaku the part behind, behind, i baki kē-itaku he goes behind, or to the rear. A. wagt' (wagto) the face, a part or side, wigāt a band, wagaha, 3, to face (someone).

Koa, a., fibrous, stringy, as a yam when cooked, naui koa: aka, ako, and a a. ending.

Koakoa, redup. of koa, very stringy or fibrous.

Koau, s., c. art. nakoau, d. kabu the native pudding. See kofu sa.

Koba sia, v. t., to follow, to drive away, to pursue: i koba naōna he follows his own heart (does or strives to do what is in his mind); v. r., fikoba to follow each other, or to drive away each other;

Kobaui a, v. t., i.e., koba, and usi to track; to follow after. A. kafā to follow, to drive away.

Kobara, s., see gobara: ko dem. prefixed.

Kobu, d. See kubu.

Kofa, s., and redup.,

Kofakofa, s., an alcove, temporary house or shed, tent. H. kubah a tent, chamber (so called from its arched form, from kabab to make gibbous and hollow, to arch, to vault). A. kubbāt tent, vault, chamber, hence the word *alcove*.

Kofakal, s., a herd of pigs cared for, lit. the or that cared for: ko dem., and fakal.

Kofe na, s., nakofena, his skull, the skull. A. kihf the skull.

Kofeta, d., s., fata, q.v., with dem. ko prefixed, a bench, platform.

Kofu sa, v. t., to enclose (as fish in a net), wrap up or enclose (as a pudding in leaves, to be put in the oven). See kabu, d. koau, the native pudding; and

Kofukofua, a., redup., and with a. ending a, bent up at the edges, as a shovel, or anything, as it were *rolled up* or turned over. The pudding, koau, is laid on a mass of leaves, very wide and long, which are rolled up or over it all round, completely enclosing it, and then tied up. [Fi. kovuta, kokofu blistered (small balls or pimples), kovu banana leaf in which native puddings are done up, d., a coat, kovuna to do up in a kovu, Sa. 'ofu a garment, 'o'ofu put on a garment, 'ofu'ofu to envelope in leaves (for cooking), 'ofulua twenty leaf dishes of native food; Ma. kohu, kokohu, a.,

somewhat concave, bent or warped so as to become concave (cf. Ef. kofukofua), kohu to cook in a native oven any article contained in a hollow vessel, To. kofu to enclose or wrap up, to clothe, Ha. ohu to roll up (as the sea that does not break) a roller, a swell, ohua a crowd of people, ohui to twist round, ohuohu heavy, burdensome, a wreath worn round the neck, to dress in uniform, Tah. ohu a bank or ridge of earth thrown up, a bundle of native food tied up and baked in the native oven, to bend downwards as the branch of a tree, to stoop, to twirl round as a wheel.] A. kabba to roll up into a ball, to make into balls (food) for cooking; to invert, to stoop, to be heavy, A. kobbāt', kabāb' (see under kabu, d. koau, *supra*): kobbāt also denotes a mob of horses, crowd or mass of men, herd of camels, a ball of threads rolled up together, a heavy ponderous thing, a hill, kabkaba, 2, to be wrapped up, enveloped, to wrap up or envelope oneself (in one's garment).

Koi, d., dem., this, d. kei: ko dem., and i dem.

Koia (ko-ia, ko-ya), same as preceding.

Koi, s., and

Koika, s., a boundary, from

Koi a, or ko ia, v. t. See goi a.

Koko, s., c. art. nekoko, reddish juice or paint for nafona made from a plant (also called ne-

- koko): goko ia. [To. koka, Sa. 'o'a, id.]
- Kokoro, s. See under gor ia.
- Kokoti, s., a net for catching fish: koto.
- Kola, d., and redup.,
- Kokola, v. i., to be bent, kola ki na buruma (a mother-in-law) bends or stoops to the son-in-law. See kele tia (golu tia) &c.
- Kola, v. i., and redup.,
- Kokola, v. i., or gkola, to be arid, dry; hence
- Kōla, s., a dry stick or log. A. kahala, kohol', to be arid, dry.
- Kola, v. i., and gola, and redup. gkola (kokola), to call out, cry out, to speak loud; hence
- Kola oli, s., echo, lit. calling out like. See oli a. [Fi. kaila to shout, Mg. akora, s., shouting.] H. kara' to cry out, call out.
- Kolau, redup. gkolau. See galau ia.
- Kolau, s. See kalau, spider's web, dd. kalai, nilau (i.e., lau); namera kolau web of fat on the inwards of a pig. [An. nilva = kolau, nilvanilva = namera-kolau].
- Kolau (see preceding word), pr. n., prob. originally given to a warrior full of stratagems. See also the verb under kalau, to weave, to lie in wait, watch in ambush (as in war). A. 'aruba to be wily or cunning.
- Kolobu na, s., its joint (of a bamboo or reed), applied also to the knobs or rivets on a tank. A. karibu joint of a bamboo or reed.
- Kolōfa, v. c., to be bent, as with hunger or famine, redup. gkolōfa. See lofa ia, lōfa. The prefixed ko is the dem. [Fi. kalove bent, from love-ca to bend.]
- Komam, dd. kinami, kimam.
- Kon, v. i., or a. (with ending n), and redup.,
- Kokon, gkon, to be bitter (of anything), kona ki to be bitter towards (someone), namarita na i gkon his belly is bitter (he is angry). [Sa. 'ona, 'o'ona, bitter, sour.] A. ko' and ko'a' very bitter.
- Konai na, s., c. art. nakonai na, his gall or bile: kon bitter.
- Kona, v. i., gona, to stand firm, to be fixed, firm, then, to have the mind fixed upon, to be occupied with, kona ki. H. kun prop. to stand upright, Hi. to set up, found, then to apply one's mind to, Ni. to stand firm, fixed, steady, firm, constant.
- Kona gor ia, v., to stand firm protecting him (as in war). See gor ia.
- Konā ia, or konai a, v. t., and gonai a, to pierce (as a board with an instrument like an awl). E. kanawa to pierce.
- Konai sai a, v., to pierce through. See sai a.
- Kore na, s., see gore na, brother's sister, sister's brother, children of the same mother (actually), or, if not, members of the same nakainaga.
- Kor ia. See gor ia.
- Korō sa, v. t., conceal it (as misconduct of which one is accused): gor ia.

Koro, s., c. art. nakoro, a fence, a wall, d. āra, c. art. nāra : gor ia.

Kōro, s., a fish fence, enclosure for catching fish ; a ring (or halo) round the moon : gor ia.

Koro, s., c. art. nekoro, incantation or rites of divination ; and

Koro, v., to divine : gor ia.

Koroatalagi, d., or nakoroatalagi, the sky, dd. koroinlagi, riki-telagi, lit. the fence, or that which surrounds or encloses the atalagi, q.v.

Koroinlagi, s., d., the sky, lit. the fence, or that which encloses heaven. See lagi, elagi.

Koroki, v., to insist (as in argument), provoke, irritate. S. gareg (Pael) to provoke.

Kori, or koria, also kuri, or kuria, s., a dog : cognate oro, to bark. [Sa. uli, id., Ma. kuri a dog, any quadruped, To. kuli a dog, Fut. kuli, Ta. kuri, Epi kuli, kuliu, TaSa. vuriu, Malo vuria, Ml. kuri, Mg. alikia, id.] A. gorw' a young dog.

Kori, interj., also in akori, kori la ! this now indeed ! here, or there indeed ! : ko dem., ri dem.

Koro, v. i., to snore. See goro.

Koroi, d. kurti a woman ; and

Koruni, kuruni, q.v. See fafine, Note 2, and lai.

Kos ia, kus ia, v. t., to cut or shear off (as the end of the outer covering of a young cocoanut fit for drinking) ; and

Kosu mia, v. t., to husk a cocoa-nut, also kusu mia, gusu mia, i gusu, v. i., said of a ripe cocoanut which separates itself and falls from the tree, kusu mia or gusu'mia, v. t., to gather cocoanuts from the tree, kusu, or gusu, v. i., to be ripe, soft, makusukusu to be ripe, soft, kusue na, s., the soft place on the top of a child's head, the last to close up, makus, q.v., s., cutter or knife. A. gazza to cut off, shear ; to cut (grass, &c.) in order to gather provender, to cut off the clusters of dates from the tree ; to begin to ripen (dates), 4, to have (sheep) ready for shearing, or ripe grain, to be ready to be gathered from the tree (dates), to be ripe or ready for gathering (fruit of the palm tree), for reaping (grain), for shearing (sheep) ; migazz' a cutting instrument.

Kosu, s., a cutting instrument made of bone : preceding word.

Kosoāfa, s., c. art. nakosoafa, dd. nasoāfa, soāfa, a plant used in ceremonial or ritual purifications : it is swept down the limbs to carry away the uncleanness ; lit. the tree that carries (away) : kosu (see kasu), and afa ia.

Kota, s., a time, in i ta kota ki (a person) he appoints a time to or for (someone) ; and in

Kotfān, d. for gotafānu, gota fānu, q.v., evening.

Koto bolo, s., a basket (see bolo).

[Ml. cat, Malo cete, To. kato,

Sa. 'ato, a basket.] A. ka'iat a basket (for carrying dates).

Koto, s., a kind of crab: so called from nipping. See following word.

Koto-fia v. t., kote-fia, kotu-fia, gote-fia, redup., kotokote fia, gotokote fia (intensive), to cut, to cut off, break off; eni gote fia to lie across it, ba tagoto inclined across, across, ba gote fia go across it, soka gote fia leap across it; sai gote fia, tuba gote fia pronounce judgment against him, condemn him to death, i gotokoto bat ia hemade a beginning, first did it (*broke* ground in the doing of it), makoto broken (a stick, or anything), ceases (as war), a makoto ki I cease from (a thing, as a thing I have sold), have no further connection with, separate from, cease from (a thing or person), kuti nakoau cut up the pudding (cooked), gkuti (gukuti) to make a stealthy invasion or inroad, i gai tagoto, or makotokoto he screams abruptly, cries out in sharp, sudden, broken screams; kokoti a net (cutting off the fish); bagote fia to buy it, make it separate from its former owner; i kote fiaua he breaks me off from it (a thing I possessed); bikutu, v. r., decide about (someone), bikutu ki nia decide about him, sera makoto to be startled, surprised, makot a place. [Sa. 'oti to cut (as the hair), 'o'oti, 'oti'oti, Fi. koti-va to clip, or shear, ai koti scissors or shears

(originally a shell or shark's tooth).] A. kata'a cut, cut off, separate, cross (a river); cease; decide about (a thing); to snap (as a rope, break); to break off, cease from (a journey, &c. = makoto ki); to invade, or make an inroad, stealthily &c.; makta' a place.

Ku, verb. pron., 2 sing., and pl., you.

Ku, dem., this, as nai ku na, d. ga kin, this (is) he, or it, nai ua naga, nai ua, nai naga, nai kis. [My. iku that.] E. ku, id. See ko, ka, ki'.

Ku, d., kua, or gua, v. i., to cry out, vociferate, cry or call out, low (an ox). H. ga'ah, S. g'o' cry out, vociferate, low (an ox).

Kua, gua, preceding word.

Kua, ad., inter., and indef.: gua.

Kuba na, s, c. art. nakuba ua, its or his day; d. for uba na, or ube na, q.v.

Kubega, s., d., a net (for catching fish). [Sa. upenga, Tah. upea, Ma. kupenga, id.] A. kiffat a net, from kafia to wrap round, &c.

Kubu, s., inside, the belly, also kobu, and kabu, d. kama (in arekabu, q.v., ānekama), then, inside (a house), and with the prep. e, ekubu, ekobu in the inside, inside: then, ekobu in one d. denotes also a house. [Mg. kibo the belly, kobany its centre or middle, kobony the inside, inner part, entrails.] A. ga'fu the belly, interior cavity of a thing, inside (of a house), from gāfa to be hollow.

Kufagufa, d., v. i., to fly, to flap the wings, flutter. [To. kapa-kapa to flap the wings, My. kapak to fly, flapping the wings, not gliding.] A. h'a-faka 1, 4, to fly, to flap with the wings.

Kui na, d., s., c. art. nakui na, d. kihi na (i.e. kisi na, in that d. h is for s), the back, rump, tail: kui na is for bui na, and kihi na (i.e. kisi na) for bisi na, by the change of b to k.

Kuku, v. i. See guku.

Kuli na (d. uili na), s., the skin, bark. [Ha. ili, Ma. kiri, skin, bark, My. kulit skin, hide, pelt, leather, bark, rind, husk, shell, Mg. hoditra skin, bark.] See mulu sia.

Kulu, v. i., to wrap oneself up, to cover oneself up (as in bed).

Kulu tia, v. t., same as kalu tia ;

Kulu, s., c. art. nakulu, cloth, covering, that which covers ;

Kulekule, or kulukulu, d., id. : kalu.

Kuma na, s., or guma na, c. art. na kumana, inner bark, pellicle or cover, as of an egg, orange, &c. : d. for kamu na.

Kum ia, v. t. (see gum ia), to absorb, redup. kukumi.

Kumu, d., pers. pron., 2 pl., you, dd. akam and akanus, kami, nikam, nimu, nēm or nēēm, egū. [My. kamu, Tag. kamo, Ml. P. hamdi, Epi. kamiu, Ta. ituma, id.]

Kunuti na, s., c. art. nakunuti na, the kernel of fruits, as the almond; also new yams: kano, *kanoa*, *kanoka*. [Cf. To. kano

the inmost substance of anything, kernels of fruit, also flesh, kano he mata eye-ball (Mg. anaka in anakandriamaso pupil of the eye).]

Kūra, s., c. art. nakūra, a plant; so called from its bitterness.

Of a stingy man who withholds food from a visitor it is said nalo anena i bi nakūra. See under gura ia.

Kuraf, d. for karafi, q.v.

Kuri, or kuria, s., same as kori, koria, dog.

Kūru, or kūra, a., shrivelled, dried, nāli kuru shrivelled dried leaves (as banana leaves when withered and dry are). See kara, or gara.

Kuru ki, v. t., to gather together ; and

Kuru maki, v. t., to gather together ; and

Kuruk ; and

Kukuruk (gkuruk), v. i., or mid., to gather itself, or to be gathered together : see guru ki ; belonging to this stem are also takāra, crowd (of men), and makara to be gathered together, d. (transposed) maraka, or meraka.

Kuruni, s., a woman. See fafine, Note 2, and lai.

Kurui, s., and

Kuruku na, s., kuruku natua na, the ankle: kuruk. The ankle is so called because the leg *gathers itself*, as it were, into the knob of the joint.

Kurumase na, s., d. (transposed) for borakese na, q.v.

Kus, d., v. i., to be hidden ; d. gusu (i.e., kusu), q.v., to stoop.

As to connection of these two meanings, see *belu*: a man *stoops* to avoid being seen, or to be hidden.

Kus ia, or kusi a, v. t., to go in the track of, follow, usually *usia*, q.v. (the k being elided), *rafe kus ia* to go through following it (as a pig going through a hole in the fence of a garden following another pig), hence the proverb, *uago iskai i bora bua nakoro*, *uago laba i rafe kus ia* one pig bursts open the fence, many pigs go through the opening following (or after) it: *intakus ia*, *rukus ia* (*nrukus ia*) the k also is not elided. See *usi a*.

Kusu na, d., s., dd. kui na, kihinai, bui na, q.v.

Kusu, v. i., and

Kusue na, s. See *kosu mia*.

Kusue, or kusuiē (pronounced *kusuwe*), d. *kusu*, s., rat (or mouse). [Ta. *yasuk*, Ml. dd. *khasup*, *akasu*, Pa. *asua*, Santo dd. *karibi*, *keriu*, Ma. *kiore*, Sa. *iore*, My. *tikus*, Mysol *kelof*, Gilolo *luf*, *lupu*, id.] A. *ku trub'* rat.

Kut ia, v. t., to cut, and

Kukut ia (*gkut ia*), redup.: *igkut i ban* he goes to make an inroad stealthily (as in time of war); also *si kut ia* (*si* to shoot) to shoot not killing, but only *cutting* or wounding; and

Kutu ki, *bikutu ki*, to decide about (someone). See *koto fia*.

Kutu, s., louse; the back of the head. [Sa. 'utu louse, an in-

sect which eats the skin of the hands and feet, My. *kutu louse*, To., Fut., *kutu*, Ta. *kiget*, An. cet, Ml. P. *cut*, Malo *utu*, louse.] A. *kuddat*, pl. *kiddan*, flea (and *kiddan* flea, an animal biting like a flea), *kudad'* the back of the head between the ears, pl. fleas, Ef. *bala kutu na* the hollow of the back of his head (*bala III.*), from *kadda* to cut.

NOTE.—There is no other word for flea in Ef., but to distinguish a flea from a louse the former is called *kutu n koria* the *kutu* of the dog, so Fut. *kutu kuli*, My. *kutu anjing* (*anjing* dog), TaSa. *utu vuriu*, but Malo *utu* (simply). The Efatese say there were no fleas in the island before Europeans brought them. In Sa. flea is 'utufiti, and in Fi. *kutu ni manumanu*.

La, d. le, ad., indeed, certainly, surely, particle of emphasis, as *uisi la* yes indeed, *i la masikina* he indeed is one, or one only, *i le sa* he is indeed bad, *i ga fano la* let him go indeed. [Sa. *la*, My. *lah*, id.] A. *la* certainly, surely, indeed.

La ia, or *lai a*, v. t., to put out, or eject from, the mouth, as food, froth, the tongue (see *lē*): *lua*.

Lāba, v. i., to be much, many; *laba* or *leba*, *labalaba* or *leba-leba*, to be or become big,

grow up, d. lafulafu to be or become (grow) big, lalaba, or leleba big, great, leba elder; tea laba or leba plenty, enough (no more), it is enough, milāba last, nameligu milāba i en lu ua my last footprint is in this place, i.e., I will come no more here, tea milāba the last (person or thing), i libi milābā sa he looked upon it for the last time, d. leb, indeed, very; barab (barau, &c.) long. [Sa. lava to be enough, indeed, very, loa long (and leva long, of time), Mg. lava long, tall, continuing long (= Ef. barab, baraf), My. luwas, luas wide extensive, large, ample, Fi. levu great, or large; in great numbers, all, as era sa lako levu they are all, or many, gone (= Ef. ru lāba bano), vakalevu-taka to increase; cause to be great or many, balavu long.] H. rabab to become much or many, to be increased, to be much or many, inf. rob a being much or many. abundance, multitude; poetically multitude is almost used for "all" (so in Fi. and Ef. levu, lāba), a being great (of might), a being long (of a way), rab much, many; enough, (it is) enough (no more, cease, leave off, so Ef.); big (great, large, vast), applied to a wide space, to a long way, and to things generally in the sense of great, big; elder. The cognate and supplementary verb is rabuh, to be multiplied,

increased, often to be many; to become great, to grow up, to be great.

Labalaba, or lebaleba, v. i., and a., redup. of laba, or leba, v. i., and a., to be great, big, as natasē leba the great sea. See lāba.

Labo, s. See leba: leba boa.

Laf ia, or lafi a, v. t., to take, take up, carry (a thing), take up (a song). [Ha. lawe (ps. lawea) to take, carry.] A. rafa'a, to take up, carry.

Lāfi na, s., c. art., the cover, sheath, or envelope of the flowers or buds of the coconut palm; the hard substance (of same shape) of the cuttle-fish (d. namagi rofarofa = little canoe of the cuttle-fish). A. "ilāf a cover, sheath, or envelope, H. 'alaf to cover, to wrap up, A. "alafa to enclose in a sheath or vessel.

Lafuis, dd. rīfālu, libuis, lifāru, q.v.

Lafulafu, d., v. i., and a., to grow up, big: lāba.

Lāga, v. t., to seek, search for, lāgā sa seek it, bilāgā sa, id., and redup.,

Lāgālāgā sa, v. t., id. (frequentative). A. rāma to seek, search for, n. a. marām'.

Laga tia, v. t., to raise, lift up (as a thing from the ground), and

Lāga, s., that which raises: lāga laga ti (the planks of a boat).

Laga ia, or lagai a, v. t., to raise, lift up (as the wind raises thatch from a roof); then to raise (a thing, so as to make

it conspicuous), as *i mirama laga tia* it (the moon, &c.) shines raising it (into view, making it conspicuous); hence *Laga* (without object) to shine (to raise into view, make conspicuous), *bisa laga tia* to speak raising it (into view), *laga tia* to speak with a loud voice, *laga*, v. i., to sing, and *Lagalaga*, v., redup. (in all these senses): *nalagalaga na*, s., a thing raised from or off something (as a scale from the eyes, husk from grain, &c.); *malaga*, *malagalaga*, to be raised (so as to be conspicuous, as a ship on the sea); *balaga tia*, v. c., to make raised (a thing), *balaga-saki nia*, v. c., *balaga na* (see under these words), *tabalaga*, v. r., to raise itself, be raised (from above, or off, anything);

Lagi, s., with prep. *elagi*, ad. (used also as a prep.) and s., the sky, heaven, above: *ulua*, *lua*, *lulu*. [*Sa. laga* to rise up, to raise up, redup. *lagalaga*, s., a stick for raising up flat coral, v., to raise up (as a heavy weight), *lagalagaola* to raise the finger nails from the flesh, *lagi* the sky, heaven, v., to call out with a loud voice, to sing, *Ha. lana* to float (on water), float (*i.e.*, be lifted up, raised) in the air, *lani sky*, heaven, *luna* the upper side of anything, the upper, the above, a., upper, higher, above, and, with a prep., ad., or prep., above, *Sa. iluga*, id., *My. langit sky*, *firmament*, *lalangit*

the palate, an awning, canopy, *Mg. lanitra sky*, heaven.] A. 'ala' to be high, to be above or upon (a thing), 2, to raise, lift up, 3, to manifest, to call with a loud (high) voice, 4, to raise, 6, to stand out high, &c., hence prep. 'ala' above, 'ilian' and 'iliyyan' tall (high), high voice, and 'illiyyuna' theseventh heaven, paradise, Assy. ad. (used as a prep.) *elānu*, *elān*, above, also *ellaon*, and *elien*, *elinitu* high, a being high, which has *n* the a. ending, and suffixed to it the abstract ending *t* in the usual way).

Lagāraf, v. i., or mid., to mourn (as for the dead): *laga tia*, to raise, and *teraf ia* to scratch, from raising the hands and tearing or scratching the cheeks in mourning (see *bora i.*, *bora na* the temples).

Lagāfaru na, v. and s. compounded, to raise its wings (a bird): *laga tia*, and *afaru na*.

Lagafasu ki, v., make a sign to: *laga tia*, and *fasu na*.

Lagilagi, v. i., to be proud, uplifted. [*Ha. lanilani* to be high-minded, proud, show haughtiness.] See *laga tia*. A. 'ala', 5), to be proud.

Laga ki, v. t., to have, to possess. See *laka*.

Lagi, s., c. art. *nalagi*, the wind: other forms of this word are in and redup. *āgiēgi*, with article *nīn*, *nāgiēgi*, the air, the breeze. [*Ml. nien*, *Paama lag*, *Am. lig*, *yig*, *Fi. cagi* (*thangi*), *My. angin*, *Mg. anina*

the wind, *Sa. matagi* to blow, be windy, *ps. matagia*, *s.*, the wind, *Ma. matangi* the wind, *kotengitengi* gentle wind, *kohengi* or *kohengihengi* wind.] *A. nasama* to blow gently (the wind), *nasam'* a light wind, *na'sam'* and *nasim'* a light wind, breeze, air.

Lago, *s.*, fly; *lago fū* buzzing fly, blow-fly. [*Sa. lago*, a fly, *My. langau* a large fly, a blue-bottle.] *A. lakka'u* a fly, from *laka'a* 'prehendit extremo rostro *rem.*

Lāgo, *s.*, the wooden pins whose sharpened ends are driven into the *sama* (outrigger), and whose upper ends (crossed) hold and bear up the *nakiat* of a canoe. [*Sa. lago* props of a canoe.] See preceding word.

Lagor, or *lagora*, or *lagorō*, *ad.*, *d. lakor*, *q.v.*

Lai a. See *la ia*: redup.,

Lailai, *v. t.*, frequentative or intensive.

Lai, or *lei*, contracted to *le*, *li*, *s.*, woman, as *le kiki* little woman (in addressing a female child or girl), *le* or *li meroan* women, ladies (in addressing an assembly of women): this word is used before names of females, as *ma*, *q.v.*, is before names of males, as *lei*, *le*, or *li māko* madam, mistress, miss, or lady, *mako*. [*Fi. adi*, contracted *di*, *id.*, *Mota iro*, *ro*, *id.*] *H. 'is's'ah*, *Ch. 'ita'*, *S. 'atto'*, *A. 'untha*, woman, *Ch. emph. 'itta'*, *'intta'*, *id.*

NOTE.—For other forms of

this word see *koroī*, *kurūi*, *kuruni*. See under *fafine*, Note 2. *Koroī*, &c., have the dem. or art. *k'* prefixed.

Lai, *s.*, *c. art. nalai*, or *inlai*, or *nilai*, sail (of a canoe or ship). [*Sa. la*, *Ma. ra*, *Mg. lai*, *My. layar*, *id.*; *My. layar*, to sail, to navigate, also *bārlayar* and *malayar*.] *A. killā'at* sail of a ship, *kala'a*, 4, to make sail, to sail, to navigate.

Lailai, *v. i.*, to be delighted, rejoice. [*Mg. laolao* play, playthings, *milaolao* to play.] *A. laha'*, *n. a. lahw'*, to play; to be delighted.

Lai a, or *lei a*, or *la ia*, *v. t.*, to pluck, to gather (fruit), *lai nua nakasu* to pluck or gather the fruits of trees. See *bila ia*, or *bilai a*. [*My. lāli* to pluck, to gather.] *E. 'araya*, *H. 'arah*, to pluck, to gather (as fruits).

Lai a, or *lei a*, *v. t.*, to tie up, as *lei namanuk* to tie up a wound.

A. 'ara' to tie up; fasten.

Lak, *d. for lako*, *q.v.*

Laka, *s.*, *laka leo*, foundation or cause of a matter or affair; and

Laka, or *lake*, *c. art. nalake na*, its foundation, then, its cause, as *nalake na tafa* the foundation of the hill or mountain, *Atua i bi nalakegita* God is our foundation, *i.e.*, our upholder, *te uane i bi nalake nafakal* that is the cause of the war, then *nalakena* because, *lit. its cause*; and

Lake, or *laki*, *v. i.*, to marry (of a woman): *lake ki nanoi* marry

a husband, lit. betake herself to a husband; and lake kiena betake herself to his house, and then generally of anyone, i lake he betakes himself (to dwell somewhere), i lake en lu ua he has betaken himself to dwell here; laga ki, v. t., to have, to possess, d. lakea ki, telakie na its possessor, or telake na, c. art. atelakie na or atelakea na, or atelake na, id., Atua i bi atelakea gita God is our possessor, possesses us. [Ma. taketake, a., well founded, take, s., root, stump, post of a pa, cause, putake, s., base, root, reason, cause.] A. rakalia to lean upon (something); to betake oneself (to someone); to place upon, found, as to found (his house upon a rock), 4, to support (prop up), 5, to abide (in some place; to use free power (in a matter); rukali' the firm side of a mountain, by which it is upheld, pl. 'arkāli' a foundation.

NOTE.—The expression tulake is composed of tu to give (or tua), and lake, and means to give in trust to (to give relying upon or trusting in)—i tulake is he gave in trust it, i tulak irā sa he gave in trust to them it (as a present or money to be taken charge of and conveyed by them to the person for whom it is intended).

Lakau, v. t., d. (transposed) for galau ia, q.v., to cross over. [Sa. la'a to step, to pass

over, ps. la'asia, redup. lala'a, la'ala'a; la'ai to pass over, break over (as a wave over a canoe from one side over to the other), la'aga, la'asaga a step, a stepping over.] Hence Lakau, s., a crossing place in a fence; a stile.

Lako, s., d. lak, a small enclosure (like a hole, for putting or confining a pig in). See following word.

Lako, v. i., dd. laku, loku, loko, roko, nrok, to stoop, be curved, then stoop or crouch, concealing herself (as a mother-in-law from her son-in-law), to be concealed (as one stoops in order to be concealed, see belu, kusu), redup. lakolako, c. prep. ki lakolako ki to be crouching and stooping and concealed from (someone), toko lōku to abide concealed or in concealment, luku, id., luku-taki nia, or loko taki nia, to place him in concealment (as a wounded warrior for surgical treatment), ba lako-saki nia to creep upon it stealthily (as a hunter upon a bird), hence ba lako to hunt (birds), lit. to go concealed, luku or luk a hole or pit, luku noai a well, lako, or lak (see preceding word), baluku (i.e., ba luku) a curved ba (concavity). [Fi. roko a bowing form or posture, a., bent like a bow, ad., sa lako roko goes stooping or bowing, ai roko bowstring, roko-ta bend a bow, roko-va bow to, pay respect to, rokoroko, reverence, respect, bakaroko bow

down with weakness, or go stooping, Sa. lolo'u to bend, bend down, bend round.] A. raka'a, n. a. roko', or ruku', to stoop, or be curved or bent, to bow or be bent down (as in prayer), ruk'at a hole, pit.

Lakolako ki, redup. of preceding word; and

Lako saki, the same, c. compound prep. saki.

Lakor, ad., i.e., la-kor, indeed now: lakor is sometimes practically syn. with la as i fi la mai matol, or i fi lakor mai matol he may indeed come tomorrow, or the latter may be rendered, he may indeed now come tomorrow. This is the lit. translation, but it might be expressed, he may perhaps, or possibly, come tomorrow, hence i lakor sa ko māki it indeed now is bad, or don't-know, and simply i lakor sa expresses that the thing very probably is bad in the speaker's opinion, who, however, does not state, as a positive, ascertained fact that it is so: la ad., and the dem. particles ko and r' (ra, ri, ro, ru).

Lākōrē, s., a kind of flute. A. nākōr' cornu, tuba, Nm. naqour clarion, A. nakara, 3, to make hollow, hollow out (as wood).

Lala, s., an idiot, one demented, a fool. [Fi. lialia, s., an idiot, a., foolish, out of one's mind, Mg. adala, s., an idiot, one destitute of reason, a lunatic, a fool, a., foolish, infatuated.] See alialia.

Lālā gor ia, v. t., to conceal, deny: gor ia, and lālā for laulau, redup. of lau.

Lalo na, or lalu na, s., c. art. inlalo na, the belly, then the front (see elalo), and the under side (as of cloth): alo na.

Lam ia, d., v. t., to eat, hence

Lamien, s., c. art. nalamien, act of eating, food. H. laham to eat.

Lao. See lau.

Lāsa, or lās, s., a bowl (as a kava bowl), a dish, a cup. [Ml. P. ras, Malo lasa, Santo las, id.] A. tās' vasculum, Ct. tāss, a bowl, Nm. saucer, flat cup.

Laso na, s., c. art. inlaso na, the testicles. [Pa. asi, Am. luho, Ml. dd. lisi, erasi, Fut. raso, id., Sa. laso scrotum.] A. h'isy', and h'usy', and h'usya', pl. h'usa', the testicles.

Lasoa, v. i., or a., to have swollen testicles: preceding word and a. ending a.

Las, or lasi, v. i., or a., big, large, great, sufficient; and redup.,

Lasilasi, id.; and

Las ia, or lasi a, v. t., to meet, i.e., to suffice, be sufficient for, as nalinaga i lasigita the food is sufficient for (meets) us and you, tilasi a, id., also to meet, come upon, come across (a person) i tilasinami nabua he met us—they on the way, bakatilasi a to suffice, redup. tilatilasi a, id. A. 'aras'a to meet, 'arus'a to be wide, large. 5, ta'arraga, for which is used also ta'arras'a to meet, 2, to make wide, large.

Lau, s., the sea; usually with the prep. e, elau, or a, alau, q.v.

Lau, s., c. art. nilau, dd. kalau, kolau, q.v. [Bisaya lawa a spider's web, Fi. lawa a net; an ambush; to lie in ambush.]

Lau ia, v. t., to plant (a yam or other plant); to plant anything upright, as a post or stake; to plant (a spear in anyone); laulua i to plant (words in anyone), putting him out, or exposing him in his true colours; lau suru ea to plant (words, in anyone) tempting him; and .

Lau, v. i., to stand upright (to be planted), lau tu lit. to stand planted, i.e., to stand upright; to fall down (planting itself), as rain, &c.; and

Lau gor ia, v. t., to plant, surrounding or concealing him or it; redup. lālā gor ia (for lau-lau gor ia), id., intensive; and

Lau fai ia, v. t., d. lau bua i, to plant (as a spear, in anyone) piercing him. See fai, bua. [Sa. to, to plant, to build, to fall (as rain), &c., To. tau to implant, to plant, to drop, to fall, &c.] H. nata', fut. ita', inf. ntoa' to set (anything) upright, to plant (any plant); to plant (anything, as a people); to fix, fasten in; set up (as a tent, an image).

Launa, s., c. art. nalauna, redup. nalalauna, a community, as the people of a village or district: rau. [Ha. launa, v., "probably, a spreading out," to associate, be on friendly terms with, a., friendly, social.]

Lausa. See lousa.

Lausu na, s., the nose, d. for nagusu na; la art. (usually na), and usu, for gusu, q.v., nose.

Le, s. See lai woman.

Lē, v. t., for lai a, or la ia: i lē mina he puts out the tongue.

Le, ad., d. for la.

Le, also leo, and lo, v., to see, as lo nasān see evil, lo nafanua see the land, to look, lēbi or libi (li bi) look upon, libisia (d. limsi) look upon him, libi nata look upon, see a person, d. le ba nata look upon a person, le ba ia, or le ba i, look upon him, see him, d. lekā nata look at a person, lekā look at him, see him;

Lele is, redup., to look for it, d. leoleō sa, rai, q.v., aspect, look, forehead, rairai to be in countenance, unabashed, unashamed, leo, or lo, to watch, i.e., to look, ba lo behold. [Sa. leo to watch, redup. leleo; leoleoga a watching, leoleosa'i to watch, My. liat to see, to look, liati, liatkan, &c., Mg. hiratra sight, seeing, Fi. rai, a., seeing, rai, rairai to look, rai-ca to look at, rairai a prophet (a seer), vakarai-taka to show.] H. ra'ah to see, ra'ah bē look upon, see, ra'ah 'eth look at, Hi. to show, ro'eh a prophet, seer, A. ra'a' to see, 4, show, E. re'ya to see. See also borea, naborea.

Le, leo, lu (in lu rik, d.), lo, s., c. art. nale na, naleo na, nalo na, his voice, speech, word, rogi nalō na hear his voice, i.e., obey

him, or rogi berakati nalōna, or naleōna, d. nalēn; without the nom. suf. and with or without the art. it signifies a thing, something, as nalo sikai one thing, nalo lāba many things; nalo nagiena on account of, for the sake of, his name, lit. the thing of his name; lo-soko true, lit. true thing, lē-soko, lo bālo empty, worthless thing, lo sa bad thing, lo uia good thing, d. lo amau true, lit. true thing, hence the expressions sera-loamau, or sera-lēsoko to believe, sera-lobālo to deem worthless, despise. [Sa. leo the voice, a sound, leoleoā, a., loud talking, To. lea speech, voice, language.] A. la‘a’ to speak, n. a. la‘w’ sound, voice, lo‘at word, language, dialect (see misleo, *infra*).

Lea ki (or le-aki), v. t., to throw away, throw down (anything), to throw down (as the wind trees), and redup.,

Leleaki, v. t., intensive. [To. li to toss (anything light), liagi (liaki) to throw away, lei and leilei to throw away, leina a throwing away.] E. warawa to throw away, throw down.

Leana, v. i., or a., d. lēna, d. lēg, to be straight (not crooked), then to be right, upright, righteous, bisa lēna speak straight, i.e., right, natamole lēna a straight, i.e., upright or righteous man; tu lena to stand straight, stand up. [Fi. donu straight, then righteous,

vakadodonu-taka to make straight. Sa. tonu, a., right, straight, correct, To. tonu straight, direct, clear, faka-tonu to make evident, manifest, tonuia righteous, tu tonu (stand) upright.] H. thakan to be or become straight, Pi. to make straight, to dispose rightly (proverbs).

Lē ba i, le ba i, or le be ia, d., v. t., d. syn. lē ka, to look upon it: le to look, and prep. ba.

Leba, redup. leleba, lebaleba (intensive), v. i., or a., to be or become big, great: nalebalebān, greatness, the being great: laba.

Leba, s., c. art. naleba, s., a species of earth, clay, mud, dirt, lebalebara, a., dirty, soiled (a. ending ra), d. lebalēbā, a., id. (a. ending a), d. labo (i.e., leba bo, or boā) stinking leba slush, mud. [Ha. lepo to be dirty, defiled, soiled, s., dirt, ground, clay, lepolepo dirty (intensive).] A. tabi‘a to be dirty, tabe‘, taba‘ dirt, mud, taba‘a to impress or seal, 4), to make a water vessel from clay, tub‘an clay.

Lebaleba, v. i., or a. See leba, laba.

Lebalebā, a. See leba, s.

Lebalebara, a. See leba, s.

Lebule, v., i.e., le (lele) to go round, and bule, q.v., to complete, to go completely round (of a canoe, as round a point or headland): lele, ili-fiki.

Lēg, v. i., or a., d. for lēna, leana.

Lei. See lai, s., woman.

Lēka, v. t., d. lē to look, and prep. ka to, at, lēkā look at him, lēkā nata look at, see a person : le.

Lele, or lili (lle, or le, lli, or ili, l') to wind, to go round, turn, curve, as raru i sefa, soko, or ba lele ki nafanua the ship runs, moves swiftly, or goes curving round the land (island), nafisan i soka lele nafanua the word moves swiftly round (i.e., all through) the land, le-bule, q.v., le, or li-taku na, or lele taku na to turn behind his back, lele takunā sa to turn behind one's back with it (i.e., to do, say something, concealing it from someone), ili-fiki, or lili-fiki nagusu, to round the point or cape (a canoe), ilisela or lili-sela as i surata ilisela he walked all the way, lit. round the way (see sela), i talele (or talle or tāle) he turned aside, i talele ki he turned or turns aside from (a person or thing), malele to be bent or curved (as a branch of a tree heavy with fruit), bilele, v. r., to turn hither and thither, lūsi a, or lūlūsi a (i.e., lele usi a) lit. to go round following or tracking it, as lulusi noai sera he follows the stream, walking in the water, lusi nakasu goes along a stick, lili maroa lit. to go round turning itself. [Fi. lele-ca to bend.] H. lul to wind, twist about, eg. to *galal*, 'ul, &c., hence lul, pl., *winding stairs*, lula' loops.

NOTE.—See the cognate liu,

liliu.

Lele, s., tortoiseshell, the cover of the turtle; a tortoiseshell bracelet. The shell of the turtle is called lele from its round or curved form. See preceding word. [Mg. rere the largest kind of tortoise.]

Lēna, d. leana, q.v.

Lēmīna : le, v. t., to put out, and mina, s., the tongue, to put out the tongue, syn. lua mina. See lē, v. t.

Leo, to look, see le; le or leo goro gita to watch, look for, expect us.

Leo, s., c. art. naleo, thing, affair; hence

Leouān, s., c. art. naleouān (i.e., naleo uān that thing, or affair), a feast (in heathenism), or heathen gathering, in which offerings or sacrifices are made to the natemate, and presents given to the guests.

Lēr, v. i., d. for liliu, q.v., to return, go or come back, also i mer lēr brigi he did it again, lit. he mer (q.v.) returned did it.

Lesilesi, for lasilasi.

Les, s., c. art. nales, a plant with thick dark leaf; and

Lès, a., dark or dusky, as in fal'lès (fale les) dark or dusky cave (name of a big cave at the entrance of Havannah Harbour); ra lès Dark-rā or Dusky-rā, a name of Hades. See rā. A. la'isa n. a. la'as' to become dark, or blackish, 'al'asu of a dark colour, dusky; multus et densus, de planta.

- Les, s., coral rock, or stone. Cf. A. radhat a rock in water; radaŋ rocky, stony, a place like a rugged hill.
 Let, v. i., or a., to be stiff, rigid; redup.,
 Lelet, id., intensive; and
 Lêt, s., spasm, rigidity, as in tetanus; and
 Letilet, or
 Letilot, v. i., to crackle, as the bubbles of boiling water; and
 Letilot, s., c. art. naletilot, d. naltelta, froth, i.e., lit., bursting bubbles. See lita.
 Let ia, for alat ia;
 Leti bati ore, same as alatera-bati;
 Leti lua i, v. t., to grasp, or seize, taking it away, leti lua i kiana grasp it away from him;
 Letileti, a.: natamole letileti, a grasping man: alati a.
 Li, s., place: for alia.
 Li sia, v. t., to lay down, put down, and
 Li-saki, v. t., to throw down, throw away: leaki.
 Lia, s. Same as li, or alia, a place.
 Li, transitive prep. See ni, id.
 Li, s. See lai, woman
 Li, v., d. See lulu.
 Liba, s., an arrow with a broad point (about the size of a shilling) for shooting birds, or the arrow head of such an arrow; and
 Liba ia, v. t., to shoot birds with the liba (which does not pierce them, but kills them by a violent blow or shock). A. lagafa to strike violently;

lagif' an arrow with a broad head.

Libi sia (li-bisia), d. leba i, or leba ia (le-ba ia), v. t., look upon him, see him: le to see, look, and prep. bi.

NOTE.—In two other dd. this compound occurs (the prep. b changed to m) as lim si or limi si, and lumia, or lumia (lu-mi a), look upon him.

Libo, v. i., hide, to vanish, disappear, be hidden, talibo, id.; hence lîbo, s., a vanishing demon, a demon that assumes the aspect of someone to deceive, and appears to one in the forest, and then vanishes after the evil deed is committed, leaving the victim to return home to die; liboki, c. art. naliboki, a name of Hades (the invisible world, or hidden refuge or home of the dead);

Libo, s., an evil demon. See libo, v. i.,

Liboki, s., c. art. nalibòki, the invisible world, or hiding place where departed souls dwell, Hades. [Sa. lafi to hide oneself, lalafi (of many), lafitai to conceal, lafitaga a hiding place, Mg. levina buried, interred.] A. s'aba', n. a. s'ab'a and s'ubu', to hide (in the earth), 8, to hide, be hidden (hide one's self), cf. s'aba to lie hid in wait for the enemy, mas'ba' hiding place.

Libu, v. i., to be covered or dirty with ashes, ash-coloured;

Libu, s., an oven stone, the stones that are heated red hot for

- cooking in the oven (so called because covered with ashes, or ash coloured); hence
- Lilibu ki, v., to put the libu on the oven fire to be heated. See abuobu.
- Libu, or lebu, s., d., the middle of the lower part of the body at the upper part of the back of the pelvis. [Ml. Ur. livu, TaSa. libuka, the middle.] H. leb the middle, heart, lubbu cor et medulla rei, &c.
- Libuis, d. lifāru, q.v.
- Lifa ia, v. t., to bend, and redup.,
- Lifalifa ia, id., intensive; malibai, to be bent, see also lofa, malofa, and lufa. [Sa. lavalava wrapper round the loins, lavasi to tie round and round, entwine (as a serpent), lave-lave, lave, to entangle, be intertwined, intricate, My. lipat (lampis, lapis, lāmpit, lāpit), Ja. lāpit, to fold, lap, lay in plaits, Mg. lefitra folded, bent, plaited.] A. laffa to be intricate, involved, intertwined; to wrap up, wrap round, to fold: Nm. wrap up, roll up, loffa coil of turban, winding of road, lifafa wrapper, envelope, bandage, 8, to be wrapt, &c.
- Li-fiki, for ili-fiki, q.v.
- Lifalifa, v. i., to blaze, nakabu i sor lifalifa the fire burns blazing, or putting forth flames. [Ha. lalafa, lafalafa, to blaze (of a fire).] A. lahiba, n. a. lahb', to blaze, put forth flames.
- Lifāru, s., and a., dd. libuis, rāfālu, rīfālu, a part, some, as
- natamole lifāru some men, lifāru ru bano lifaru ru toko some went, some remained. [Fut. efaru some, many, Niue (Savage Island) falu some.] A. ba's'u a part, some, and c. art. alba's'u some (= lifāru, dd. libūis, rīfālu, rāfālu).
- Lifu, s., d. for rifu, q.v.
- Lifu, v. i., and redup.,
- Lifulifu, v. i. (intensive), to be covered, dirty, with ashes, as in mourning, d. for libu, id.
- Liga, s., d. taliga, ear, the ears: taliga.
- Liga, v. i., to sing, and redup.,
- Ligaliga, id. (of many), and
- Ligana, s., c. art. naligana a song, d. nalag: laga.
- Liglig, v. i., to be proud: lagi-lagi.
- Ligi sia, v. t., to pour out, maligi, or maligsi, to spill, be poured down. [Sa. ligi, liligi, ligiligi to pour, maligi to spill, to be poured down, maligi, s., a pouring (of rain), Ma. ringi, riringi to pour out, An. aijag-jig to pour out.] H. nathak, Ni. to be poured out (of water, rain), Hi. hitik to pour out.
- Liko tia, v. t., to tie, fasten (with a rope, as a boat to a ship, an animal to a stake, &c.), and
- Liko, v. i., to be fastened to, affixed to, adhere to: i likò sa it is fastened to it, as a leech to the body, &c.;
- Liko, s., c. art. naliko, a rope for fastening or suspending;
- Likoliko, redup. of liko tia (used of fastening or suspending the yams to a horizontal pole).

[My. *lâkat* to adhere, *lâkatkan* to fasten, Ja. *rakât* to adhere, Mg. *raikitra*, stuck, adhered to, *miraikitra* to adhere, *rekitra*, id., *mandrekitra* to fasten.] A. '*alika* to adhere, be affixed, be fastened to, 2, to suspend, 4, make to adhere, fasten, '*alako* a rope.

Likau, for *lakau*, v. t.

Lilia, d. for *liliu*, q.v.

Lili-maroa, v. i., to go round turning itself: *lele*, or *lili*, and *maroa*.

Liliu, v. i., to return, go or come back: *liu*.

Lîma, num., five; d. c. art. *nalima* na his hand; *bakalîma*, q.v. [Sa. *lima* five, the hand, My. *lima*, Mg. *dimy* five, Epi *jimo* (and *limo*) five, juma hand; d. *lima*, *yima*, or *sima* hand; d. *lima* five, ma hand; An. *nijman*, or *nikman* (= Ef. *nalimana*) his hand, five.] A. *h'amsat*, *h'ams'* five, all *h'ams* digit; Mahri *khomo*, Sokotra *khemah*, five.

Lîm si, d. for *libi sia*, q.v.

Lîna, s., the light. [Mota *dina*, My. *dina*, Er. *dan*, day.] As i en *lina* it is in the light (not concealed), d. i en *ali*: *aliati ali*.

Lîrea, v. i., or a., for *litea*, q.v.

Lira, redup. *liralira*, dd. *nrîrnîr* (i.e., *tirtir*), *litalitra*, *litalita*, v. i., or a., to be bright, shining, gleaming, brilliant. A. *nağara*, 2) and b), *nağ'ira*, 4, to be bright, shining, gleaming, brilliant.

Lisoa, v. i., dd. *tiso*, *toto*: *toto*.

Lita, v. i., and *liti*, to crackle, to

burst, explode, as wood, or a stone in the fire, see *leletot*, also lot to crackle (as a fire), explode (as a gun), to sound (as a crack or explosion), and *melita* to crack or crackle (as wood in the fire, &c.), and then *nagiena i melita* his name resounds; and

Litâ ia, or *litai a*, or *litai ia*, v. t., *lita i litai ia* a spark, or fragment of something, bursting or crackling or exploding in the fire, leaps or explodes on to him; also, a wasp stings him;

Lita, s., a spark, fully *lita na-kabu* (see preceding word); also a red wasp (because it is red like a spark, or because its sting burns like fire): d. (transposed) *tila*;

Lita-kuruma na, v., to have the breast (*kuruma*, see *ruma*) thrust forward or out (bulging or swollen out), in a spasm (the opisthotonic) of tetanus, then, to be bulging or swollen stiffly out (of the face of a log or board that should be level): see *lêt* spasm, or rigidity, as in tetanus; *let*, *lelet* to be stiff, rigid (of anything, as of a dead body, &c.) [Fi. *lidi*, *lidilidi*, to burst, or explode, s., report of an explosion, as of thunder, or a stone in a heated oven, *lidi-ka* to strike in flying off, *lidi ni buka* a spark, *lidi-ka* to crack between the finger and thumb nails, as a louse, My. *lâtok* to crackle, to decrepitate, *lâtup*, and *lâtub*, id., *lâtum* to boom,

or give out a booming noise.] A. s'at'iya to burst, break (be broken), 5, to burst, exploding into fragments; and, 1, to swell out, stiffening, so that the hands and feet stand out stiff and rigid (of a dead body), s'asa' to become rigid and fixed; to swell out, becoming stiff and rigid, so that the hands and feet stick up (of a dead body), 4, to make rigid or stiff and fixed, s'ata' id., s'at'iyyat fragment of anything burst or exploded off or out from it.

Litea, a., or v. i., dirty, to be dirty, d. lirea: used of anything, as cloth, &c. Also, as in English we speak of a "dirty-looking" sky or night, so tokalau meta lirea dirty-looking tokalau (tokalau is an easterly wind). [My. lâtah, Ja. latup, turbid, foul, muddy, Mg. loto dirtiness, filth, dirty, soiled, maloto dirty, filthy, foul.] A. latah'a, n. a. lath', to be dirty.

Liu sa, v. t., to go before, to precede him, to be greater than him, d. tōli a, i.e., to, to abide, to be, and 'li a to go before, precede (this to may be prefixed to any verb, and is to liu and d. toliu sa = toli a = liu sa, with the added sense of continuance);

Liu uaki (waki), or liu āki (see also lu-aki), v. t., to turn, as to turn a stick end for end, d. lia ki, and lilia ki;

Liliu, d. lilia, d. lēr, v. i., redup., to turn back, return, go or

come back: biliu, luaki, q.v. [Sa. liu to turn, to turn over, to turn into, to change, redup. liliu, liuliu, faaliliu to turn round, maliuliu to be able to turn, Fi. liu, v. i., to precede, go before, be greater than, v. t., liu-taka to precede, go before, ai liuliu the first: liu c. preps. e, mai, ki, eliu, mailiu, kilu, ad., before, aforetime, preceding in time or space, Mg. aloha (ha formative), a., first, before, previous, ahead, mialoha to precede, go before, taloha before, My. dāulu first, to precede, Ja. talu beginning.] A. 'ala to return, to rule; b), to precede, go before; 2, to order to return; to interpret (in Mod. A., especially in malicious sense), to declare, institute, direct, define; hence tawil' interpretation of the hidden sense, allegorical interpretation, 'awwalu first, before, the first thing, the beginning, 'awwaliyyu first, before.

Lo, s., d. li, alia, as lo koi, or koia, d. li ke, this place, here.

Lo, s., thing, and c. art. nalo: le. Loamau (lo thing, and amau true), s., a true thing, truth, a., true, d. syn. losoko or le-soko (lo, or le. thing, and soko true).

Lo, v. i. and t., to look, to see: leo, le, id.

Loa, s., c. art. naloa, dirt (on anything).

Loa, redup., loaloa, a., and v. i., to be black, to be blackish. See also malolo, or mīlo, mī-

lolo. [Fi. loa a black cloud, black paint for the face, loa-loa, a., black, loanimata the black part of the eye which surrounds the pupil, Ml. U. aro, P. roro, dirty.] This belongs to the word following, loa i, loa sia, loa ria, to smear with lolo (the face), or with intei (the body, cloth), hence the body, &c., so smeared soon becomes milo dirty, covered with dirt, yellowish from the intei (milolo), black from lolo, nikis, loaloa. So H. hel'ah rust (i.e., dirt covering) of a pot.

Loa i, v. t., to rub, smear; and Lo-fia, v. t., same as alo-fia, q.v., to rub on, to smear; also

Loa sia, v. t., and redup.,

Loloa sia (d. loloa ria), v. t., to rub, also to flatter; hence

Lolo, s., paint (for the face).

[My. lulut, and lulur, to cleanse the skin by friction and cosmetics, to rub the skin with cosmetics, to smear.] H. hala' to rub, strip, A. hala' to rub and to smear the eyes with collyrium, halō' oil or paint (used by women for their faces), H. hala' (A. hala', see elo, lolo, sweet, pleasant), Piel to stroke, to soothe anyone, from the primary idea of the roots hala', halah, i.e., that of rubbing, hence to stroke anyone's face, i.e., to soothe, flatter.

Lobu (l', art.), s., bamboo (the plant); also bamboo water vessel and bamboo knife. [Santo lumuo, Ml. nambu (n, art.), New Guinea dd. bau,

ifa, inba, diem (d', art.), kem (k', art.), Sa. 'ofe, To. kofe (k', art.), bamboo, Ha. ohe bambo, a reed generally, bamboo knife, a kind of flute.] H. 'ebah a reed, A. 'aba'at' a reed, 'abau reeds.

Lofa na, s., c. art. nalofa na, his track (so called because his track is marked by bent grass, &c.): lofa, lifa ia.

Lofa ia, v. t., to bend; same as lifa ia. [Sa. lofa to cower down, crouch, Fi. love-ca to bend, kalove bent.]

Lōfa, s., hunger or famine (because it bends one); a sword (because it is flexible): lōfa lofa ia hunger or famine bends him: lofa ia.

Lo-fia, redup. lolo-fia. See loa i, loa sia.

Lōga (ending ga), s., an enclosure, the inside of an enclosure; given as d. syn. for elol (in the sense of enclosure, that is, the inside of an enclosure). See alo.

Lokoloko ki, same as lakoloko ki; lako, v. i.

Loko-taki, v. t., same as luku-taki: lako, v. i.

Loku, a., concealed, i toko loku he remains concealed: lako, v. i.

Lokuloku ki, same as lokoloko ki.

Lolo, s., voc., uncle, redup. of alo ana, q.v.

Lolo, s., and c. art., a black paint for the face (under the eyes): loa i, loa sia.

Lolo, s., c. art. nalolo, thread: the native thread was made by rubbing the fibre between

- the hand and the thigh : loloa sia,
 Lolo, a., or v. i., redup. of èlo, q.v., sweet, pleasant.
 Lolo-fia, redup. of lo-fia, and Loloa sia, or
 Loloa ria, redup. of loa sia, q.v.
 Lolo-mina, a., lolo sweet, pleasant, and mina, q.v., gentle and pleasant.
 Lolofa, a., or v. i., d. lulum, lumu to be wet, moistened : see tiu, d. luma. [Fi. luvu to sink in the water, luma to kill by putting the head under water, Ma. rumaki to dip in water, Mg. roboka plunged, dipped, soaked.] Ch. seba' to dip into (H., A., id.) Ithpaël 'istaba' to be wet, moistened.
 Lor, s., d. roro, the oily milk expressed from the grated kernel of the coccanut for puddings. See ror, roro ia.
 Los, or loso, redup. lolos, or loloso, v. i., or mid., to bathe, to wash (oneself). [TaSa. lałos, Ml. roso, Malo loloso, id., Ml. roso-vi to wash (clothes, &c.)] A. rahas'a, n. a. rahs', to wash (clothes, the body), H. rahas to wash (the body), to wash oneself.
 Losia, v. i. See lusia.
 Lot, v. i., to crackle, as a fire ; explode, as a gun, &c. ;
 Lotelot, v. i., redup., to crackle frequently and rapidly, as the bubbles in a boiling pot ;
 Lotelot, s., c. art. nalotelot, same as naletilot, froth ; also,
 Lot, s., c. art. nalot, froth (i.e., a mass of bursting or crackling bubbles). See lita.
 Louua, d. for loamau (lo a night, and uua, i.e., uwa, for amau, true).
 Lousa, redup. lolousa, v. i., to be wet, or losa, lolosa. See lūsa.
 Lu, s., d. for lo a thing, in lurik, a thing, lit. little thing.
 Lu, s., a place, for li, alia, as lu ua, this place, here, lu uān that place, there.
 Lu, v. i., to rise up, as intano i lu the ground rises up (as when the swelling yams below heave it up), redup. lulu, nabiau i lulu the waves rise up ; also lu, d. lua, to take up, then to take out, away, also to throw up (lua i and lua ki nia), i.e., to vomit, to put up, also to put out, as to put out the tongue, lua mina (also lai mina and le mina) : lua, lua to take out, or put out (anything, as yams from the ground or a plantation, or demons from a man possessed), lua nafunaso take out the cork or stopper (take it up) ; lulu to be uplifted, proud (see lagi-lagi, liglig) bau lulu a proud person (lit. high head), also lulu, d. lī, to vie with, contend for superiority, bilulu, v. r., to vie or contend with each other for superiority, bilulu ki vie or contend with each other for superiority about (something) ; lu ē a take it up (used of water taking up a solid, as a medicine, dissolving in it, because the medicine, as a preparation of iron, lies at the bottom of the water, and, as it dissolves, rises in it) ; na-

kabu i lua nāsu the fire puts out, or sends up, smoke : to this stem belong also ulua to grow up, uli, ali, and ula, a leaf, and lulu the hair (of the head, face, or other part of the body), redup. uluulua to be growing up, putting forth leaves, also to be hairy, to be woolly (as a sheep) to be covered with down (a plant) : to this stem also belong (the -ga, or -gi, being formative) laga tia, laga ia, lagi, elag, elagi, lagilagi, malaga, &c. See *supra* under the word lagi. [Fi. lua, lua-ra, lua-raka, to vomit, Sa. luai to spit out, Ha. luai to vomit, lualuai to ruminate, chew the cud, to raise the food again from the stomach to the mouth, as ruminating animals, Ma. ruaki, Tah. ruai to vomit, My. luwat, or luat, to vomit, luwar, or luar, out, away, luwari and luwarkan to put out, expel, Mg. loa, s., vomit, mandoa to vomit, loatra, ad., over and above, loatra taken up, put out, mandoatra to take out or up, loarana being taken up.] See A. 'alu, H. 'alah under the word lagi. A. 'ala', n. a. 'uluw', to ascend, go up, be above it, over it, overlay it, become supernatant upon it; overcome, become superior; exalt (himself); recoil (from), remove, or go away (from), 2, to take up or off, 3, to vie, contend, or compete for superiority, 4, take up, take out, &c. H. 'alah to go up : inanimate

things are also said to go up, as smoke, a rising ground, a plant which sprouts forth and grows, whence the participle 'oleh (a plant) sprouting forth (Ef. ulua, ulu), and 'aleh a leaf (Ef. uli, ali); used also of things which are *taken up*, carried away, Hi. (causative) to take out or up (as out of a pit), to take up, or away, to put up (*the cud*, from the stomach into the mouth, Ha. lualuai), of ruminating animals, generally, to make to go up (out or away), E. redup. la'ala, 'al'ala to make to go up, lift up, take up, le'lana height, highness, &c.

Lua, v. t., see under preceding word. This verb is much used after other verbs, as sela lua i bear or carry (taking) out, or away, bā lua i, &c.; miroa lua i think (taking or putting) out or up (discover it by thought), &c.

Lualua, v. t., redup. of preceding. See lu.

Lua, s., c. art. nalua, a land slip: lua, lu.

Lualua, s., c. art. nalualua, an old plantation (out of which the yams have been taken); the hair or grass-like growth on rocks under the sea : lua, lu.

Luaki, s., an allegorical utterance, a proverb or parable;

Luaki, v. t., i luaki nafisan he makes his speech allegorical (*turns* it from the obvious sense), i tili luaki lau erā sa he utters a proverb (parable, or allegory) planting it on them

- (lit. planting, piercing, or fixing them with it): liu uaki, or liu āki.
- Luba ki, v. t., to pour out (as water, grain, &c.), luba, mid., to pour (itself) as rain; also used of pouring out anything (as men) from a ship, luba kira pour them out, or land them, hence bilubaki, v. r., to pour each other out, to land (men); malubaki to be spilt, poured out (water or fluid), talubaki to be spilt or poured out (as water or fluid). [My. tumpah to spill, shed, pour out, mânumpah, id., Fi. livi-a to pour gently, or in a small stream, talivi to be poured out, spilt. A. sabba to pour out (of all things, and of things dry); to pour, be poured out, 5, 7, 8, to be poured out, and sāba, n. a. sa'b', to pour out.
- Lūfa, s., loin wrapper, *girdle* round the loins. See lifa ia.
- Lug ia, v. t., to bend, make curved, and redup.,
- Luglug ia, id., d. nugnug ia; hence
- Lug, s., c. art. nalug, d., the native pudding (see nakoau, kabu), so called because wrapped in leaves which are bent or curved round it. [My. lengkok bent, crooked.] A. lāga, n. a. la'g', 2, to make curved, to bend.
- Luk, or luku, s., a hole or pit, a well: luku noai well (pit or hole) of water: lako.
- Luku, a., same as loku.
- Luku-taki, v. t., same as loko-taki. See lako, v. i.
- Luluk, s., a thing rolled up (as cloth). See lulu ki (luluki).
- Luko, v. i., same as liko, v. i.
- Luku tia, v. t., same as liko tia.
- Luko, s., c. art. naluko, same as liko, s.; takes the nom. suf. nalukona, or nalikona, its rope, i.e., the rope for tying or fastening it.
- Lukuluku, same as likoliko.
- Lukoluko, and
- Lukuluku ki, same as lokoloko ki: lako.
- Lulu, v. i., redup.; and
- Lulu, v. t., l'lu, d. lī, vie, contend with for superiority, dispute with: lu, and see bau lulu and bilulu.
- Lulu, s., c. art. nalulu, as nalulu nabau na the hair of his head, nalulu na his hair: lu, and see uluulua.
- Lulu, v. i., to roll: i lulu ban, it rolls away;
- Lulu ki, v. t., to roll up (as cloth into a bale); hence
- Lulu, s., c. art. nalulu, a roll, a bale; and talulu, and talu or tal'lu, s., a roll (of cloth), a crowd (of men), a herd (of pigs), a heap (of stones): see also malilu to roll. H 'alal to roll, hence to be round, thick, cg. galal, lul, &c.
- Lulu, v. i., to sink, d. tutu, q.v.
- Lulia, and
- Luluia, v. i., for ululia: alialia.
- Lumi a, i.e., lu mi a, to look upon it, see it: d. for libi sia, d. lim si, d. le ba i or le ba ia. See le, leo, lo.
- Luma, or lum, v. i., and redup., Lumlum, to be wet. See lolofa,

Lūma, a., the wet, as luma iga luma the wet is about to wet, or will wet ("it will rain," or "is going to rain");

Lume a, v. t., lume nafanua to wash (immerse) or cleanse the land by a religious service or ceremony performed by the natamole tabu, or priest: so if a man has been poisoned, natamole tabu i lume a ki the poison, cleanses or washes him from the poison by a religious service or ceremony. When the land is suffering from drought, natamole tabu i lume a, or lumi a, and the hard-baked and therefore barren earth becomes soft and moist (lum, lulum), clothed with verdure, and fruitful, yielding abundance of food; redup.,

Lulume a, id. The radical meaning of the word is to dip, to immerse (see under lolofa). [Fl. lomo-ca to dip, to dye, luvu to sink in water, to be flooded (as the land).] H. saba', A. sab'a, to dip into, to immerse, then to dye, to tinge, S. sba' to tinge, saba' to wash, E. tam'a to tinge, to immerse (in water). See also riu, tiu, tutu, tuma.

Lumé sia, v. t., to turn, d. lume to wrap up, buluma, or bulima, to be turned, to be changed (in form or appearance). [Tah. rumi to wring, turn over, upset, Ha. limu to turn, to change, to have various appearances, limulimu twisting, turning.] E. tawim to roll up, fold up.

Lumi, v. i., to swell up, d. lugi.

A wārama to swell (cg. H. 'aram, rum).

Lūsa, v. i., to be wet, also lousa, lolousa. E. relisa to be wet.

Lusi a, redup. lulusia. See lele (and usi a).

Lusia, v. i., to be dirty, faded, i bi namau lusia (of a lazy, languid husband). [My. lāsu languid, feeble, Mg. lazo fading, withering, faded.] A. lātha to dirty, to be slow, 5, to be dirty, lūthat langour, laziness, 'alwathu languid, faded, withered. See milesu.

M' (ma, mī, or mē), a formative prefix or preformative particle: the m' is sometimes changed to b and f, as toko, or to, mato, bato, or fato; in the causative prefix it is b' or f', being the initial consonant of baka or faka, rarely ba or fa; in the reflexive prefix it is b' or f', being the initial consonant of bi or fi. In bi, or fi, q.v., the i is a fragment of the ancient reflexive prefix, as the a in ba or fa, q.v., is the ancient causative prefix. In many cases ma- (often mī-) is found prefixed to verbs having a passive sense, the same verbs being without the ma- active: in these cases we may regard the word as representing the ancient ps. part. The preformative m (originally ma) in H. and Arm. mē or m', A. mo,

or mu, E. ma, Anh. ma, was attached to infinitives and participles (active and passive). Sometimes ma- in Ef., or m' (b', f') is to be regarded as originally prefixed to the simplest form of the verb. See mago (*bago*), borau (A. mar-kab, an infinitive), &c.

M, ad., contraction of mo, q.v.

Ma, s., day; in mās, maisa, mes, masus (nanum, nanu, nanofa, nanaosa, nāsa, uāsa, āsa) to-day, lit. this day. H. yom, A. ya'm', S. yom, Ch. emphatic yoma', and sa, dem.

Ma, prep., for, contraction of magi or of manē (d. mini), as i manai (or maginai) bat ia, d. i manena bat ia, d. i māsa bat ia. See magi. [Ma., Fut., &c., ma, id.]

Ma, s., contraction for maga, in names of places. [Ma. ma, id.] Maga.

Ma, d. me, prep., with (of accompaniment), and. [Ha. me, Ma. me, with, and, Mg. amana with, and, Mota ma, me.] H. 'im, A. ma' with, together with: may, like me, &c., sometimes be translated by and.

Mā, v. i., for mānī: anī, v., q.v., c. preformative m'.

Mā nia, v. t., to rub, grind, or grate (as yams);

Mā, s., c. art. nimā, a fern tree; the rough bark of it (used as a grater): nimā that which mā, i.e., grates. See fōga, afo. [Mg. fafa swept, cleared off, wiped, cleansed, mifafa, mafafa, to sweep, wipe, clear away.]

H. hafaf ii. to rub off, scrape off, A. haffa to rub off.

Mā, s., a man, a male, opp. to lai (lei, le, li) a female, a woman; used also before names of men, as lai before names of women; as ma tuele, Mr. tuele; ma-riki lit. old man, senior, sir, often used also before names of men, like ma: mā is a contraction of mare, q.v. [Ysabel (Gao) mae male, and used also before masculine names.]

NOTE.—This ma (contraction of mare) occurs also in d. ma'anī, manī (sometimes pronounced mwanē, or moan), and denotes male (the nī in manī, like the nī in kurunī, is non-radical, being a suffixed particle), thus nata-manī, or ta-manī, a male, male, lit. a male human being, and in another d. the initial m is elided and for manī we have ānoī, q.v., a male, male.

Ma'anī, or maanī, or manī (or mwanī, or moan), a., male, d. ānoī, s. and a., male: see preceding word. [Malo muera, Oba amera, Celebes burani (husband, Wallace), Ambrym milig, Bali muwani, Epi d. man, and Ef. ta-, or ata-mane, Epi dd. sumano, atamani (sumano, ata-mani), Ta. yeruman, TaSa. la-mani, Fi. tangane, To. ta-ane, Fut. and Sa. tane (ta-ane), id.]

Mbā, v. i., for bā, or mā, v. i.: a mere euphonic change.

Mbat, s., d. nābe, a club. [To. mata a kind of club.] Nm.

- nabboud a club ; also nabbout a staff, club.
- Mabe**, s., c. art. *namabe*, the chestnut tree and its fruit. [Tah. *mape*, id. ; also the kidneys of any animal ; An. mop(o) the chestnut, also the inside (*i.e.*, belly) of a box, inside (*i.e.*, belly) of an animal, the pluck, the heart, liver, and lungs, Malo *mabue* chestnut.] See under *amo*, *amoamo*.
- Mabelu**, *mabelubelu*, v. i., d. ; refl. of *belu* ; to be bent, doubled, folded : *belu*.
- Mabor**, d. *mäuora*, q.v.
- Mabulu**, v. i., or a., d. *mafulu*, fat : *bulia*.
- Mabulu**, s., a large kind of pigeon.
- Mabulu**, v. i., or a., sticky ; waxy, as a yam when cooked : *bubulu*, *bulu tia*.
- Mafa**, a., swollen, in *las mafa*, d. *las mäu*, swollen testicles (*mäu* for *mafu*). H. *buä*, *ba'ah*, A. *ba'a* to swell. See *fuata*, *buä* III.
- Mäfa**, v. i., as *i maf ban* he goes hiddenly or unobserved = *i bi bei ban* ;
- Mäfa na**, s., his being hid or unseen (in going) : see *bei*, and *afa*.
- Mäfa**, d., v. i., or a., to be broken, cracked, d. *mafua*, q.v. [To. *mafä* crack, rent, split.]
- Mafa ia**, or *mafai a*, v. t., to cover : *bo-fia*.
- Mafaifai**, v. i., or a., to be smashed to pieces : *fai*. See *buä* to divide, cleave.
- Mafaku**, v. i., to be plucked up, or out : *baku sa*.
- Mafirifiri**, v. i., to be loosed, to be made void : *bir ia*, v. t.
- Mafasu**, v. i., to be broken off, snap off. [To. *mafachi*, id.] *Base a*.
- Mafis**, s., a knife, d. for *makus*, q.v.
- Mafisi**, s., a child ; one begotten or born, and
- Mafisi**, v. i., or a., to be begotten, born, brought forth ;
- Mafisien**, s., c. art. *namafisien* the being born or brought forth : *bis ia*, v. t., to beget.
- Mafisi a**, v. t., to beat : *fisi a*.
- Mafu**, s., c. art. *namafu* (d. *namam*), a mist ; ceremonial uncleanness : *abu*, *abuobu*.
- Mafua**, v. i., to be split, cracked : *buä* to divide, cleave. [Sa. *mavae* to be split, cracked.]
- Mafukafuka**, v. i., to be swollen out, puffed up : *buka i*.
- Mafule**, v. i., to be stripped of leaves : *bule*.
- Mafunai**, or *mafunei*, v. i., to be consumed, annihilated, as wood in the fire ; and
- Mafunufunu**, v. i., to be brought to an end, to be ended, finished, annihilated : *bunu ea*.
- Mafusai**, v. i., to be smashed to pieces, as a yam : *busa ia*.
- Mafuti**, v. i., to be plucked : *but ia*.
- Mäga**, v. i., to gape (see *maka*, *gaga*, *fugaga*), open out, then to wonder, then to gape or open the mouth (to speak), to speak, *maga asi* is to speak about it, lit. to open the jaws, part asunder the jaws (*asi*), *maga lua i* speak it up or out, lit. gape outing it, *maga lo*

saki, d. maka lo saki, to gape looking up; hence

Maga, s., a small canoe, namaga; and

Maga, s., c. art. namaga, d. nabaga, the banyan; and

Māgān, s., c. art. namāgān, the art of gaping, wonder; and

Magamaga, v. i., redup., to gape often and rapidly, to pant; and

Maga-fai, s., a division, a part (see fai, bua); and

Maga, s., the first part in names of places, as gorges or valleys, and especially of places in the depths of the abyss of Hades; sometimes, but rarely, contracted to ma, as maga-tika, or ma-tika, the lowest abyss in Hades. [Ma. maga brook, watercourse, ditch, and contracted ma in names of streams, Sa. faamaga to open the mouth, to gape (To. fakamaga); maga a branch (as of a tree, road, or stream, or anything having a branch, or forked), Tah. maa cloven, divided, My. nganga to gape, mangu wonder, amazement, mangah to pant, palpitate, mānga open.] E. naka'a to gape, to yawn, to be rent, parted or sundered, and of water gushing forth (see fugaga), A. manka' a place where water remains (i.e., a hollow, fissure in the earth, or valley), naka'a to rend asunder, E. nka'at an opening, gap, fissure;

Maga, s., see above, in names of the following places in Hades, signifies chasm, yawn-

ing chasm, gulf, or abyss, of which there are several, some say six, one below the other, viz.—

Maga-boaboa, evil-smelling abyss—see boa;

Maga-bua, profound abyss—see bua;

Maga-lulululu, sinking sinking abyss: lulu;

Maga-nabonabo, evil smelling abyss: nabo;

Maga-seasea, abyss of oblivion: seasea;

Maga-tika, or ma-tika, abyss of annihilation (this is the lowest abyss): tika;

Maga-tiro, sinking abyss. See tiro.

NOTE.—Magatiro in one dialect is magalulululu in another; and magaboaboa and maganabonabo denote the same. Thus there are five abysses yawning one below the other in succession. All these are below abokas, which is the uppermost, and the first to which departed souls go, and also the general name of Hades.

Magaliu, s., name of a place in Efate, lit. the turning gap. See liu.

Magali, v. i., to be turned round: elo i magali the sun is turned round (it is late in the afternoon). See kelu.

Magāsi, v. i., to speak about, lit. to open or part the jaws: maga, asi.

Māga, prep. and pron. of 3 person, denoting with-them, thus—(1) kihe māga? who they?

d. se māni? d. se mai? d. fei mānag? (2) John māga, d. John mānag, d. John mera uan (or meroan), John and his companions; (3) natamole māga, d. mānag, d. mera uan a man with them (*i.e.*, a man with those beside him), some men, indefinite plural. The literal meaning of māga in (1), (2), (3), is with-them there: kihe māga? who he with-them there (beside him), or together with them there (beside him); John māga John together with them there beside him; natamole māga the man together with them there (beside him). It is probable that māga is a contraction of which mānag is the fuller form; and the -ga (for naga) is the dem. there (see ga, dem.) This mānag = with them there: in address-a number the speaker says tāgu māga, or mānag, or mera uan, my friends, lit. my friend with them there (beside you); so tai mānag, &c., brother with them there (beside you), brothers. The expression mera uan is me with, together with, ra them or those, and uan, dem., (that) there, and mānag and māga differ in having the r elided (as it is in eu, u, for eru, ru, they, verb. pron.) and the suffixed dem. nag or naga, q.v., instead of uan, q.v. Mani (and mai) are not used as in (2) and (3), but only as in (1) in the above example. [Ma. ma,

Ha. ma, Fut. ma, Ta. min, d. mi (mēh) pl., mī, dual.]

Magasaga, v. t., to make a saga (crotch, fork): maga, and saga.

Magau, pr. n., c. art. namagau, for nabagau. See bagau.

Magi (d. syn. mini), comp. prep., for, contracted ma, q.v.: magi is agi, q.v., and m' on account of, in, to, and thus aginai = what is his, his, maginai on his (account), in his (interest), *i.e.*, for him; in one d. the genitive prep. nig, q.v., of, denotes also for, nigā = his, and also = for him. Both magi and nig, when = for, are placed between the verbal pronoun and its verb, thus, i maginai, or i nigā matī, he for him died. The prep. m' or mi is, except in this case, mostly used before the object of a verb—see le bai limī sia, lu mia, li bi sia, in which it occurs as mi, bi, and ba, and see also bai, or bei. [Mota mun for, An. imi to, for, Ma. ma for, &c.]

Magie na, prep. and s., for his name, i magiena bat ia he for his name did it, tuga magiegita bat ia let us for our names (*i.e.*, for each of us) do it, &c.: ma, *i.e.* magi, for, and gie name.

Magiri a, v. t., to scratch, scrape: giri a.

Mago na, s., c. art. namago na: bago na, q.v. for meaning and origin, is the same word by change of m (the preformative) to b.

Magoago (m' prep.), d., ad., dawn, early morning, lit. at dawn. [Cf. Arag vaigogo to-morrow.] E. golia to dawn, goli dawn.

Māgoro, s. See muāgoro.

Magura ki, v., to withhold from, d. makur ki : gura ia.

Magura, v. i., or a., to be lean, d. makur : gura ia.

Māgura, s., c. art. namāgora, contraction of muāgoro.

Maguku, v. i., to be bent, &c. : guku. [An. mecuc old, wrinkled, makaka bent, crooked.]

Magusi, v. i., to be crooked, contorted, cross-grained, as wood ; also, nabona i magusi his heart is crooked.

Mai, ad., here, as bano-mai to come here, lo mai look here, &c., and v. i., d. for the full expression bano-mai, d. umai, to come here. See banotu, note, and bai, bei, be.

Mai, s., c. art. namai, a rope, a string. See d. mē.

Mai a, or ma ia, v. t., to chew (softening food for an infant). [Sa. mama to chew, ps. maia.] A. ma'ma'a to chew (meat), but not wholly.

Mai, d. for māni, as sei ? who (is) he ? se mai ? who (are) they ? See māga.

Maia, s., a species of banana.

Mai, distance, only in emai, ad., q.v.

Maita, or maiteta, d., and

Maito, or maiteto, d., v. i., or a., to be black, black. [My. itam, Mg. mainty, Bisaya maitum, Tagala itim, black.] A.

'adhamo' ('ahitamo, 'athamo, &c., id.) black, 'idhamma, and 'ithamma (i.e., dahama, tathama, 9), to be black.

Maieto, maito, v. i., to be angry, maitō sa to be angry on account or because of it, maito ki nia to be angry at him, maito ki nia sa to be angry at him on account of it. A. ma'it'a to be angry, ma'it'o, and mā'it'o angry.

Maietōa, and

Maietōan, s., c. art. namaietōa anger, namaietōan the being angry, anger.

Mailoa (ma-, prep.), s., ad., d., dawn, early morning, lit. at dawn. [An. imraig to-morrow, Mg. maraina morning.] See aliati.

Mailua. See malua.

Mailum, mailumlum. See malum.

Maimai, v. i., to be in a tumult (of haste or passion), namarite na i maimai his inside (heart, feelings) is in a tumult. [Mg. maika, and maimay, a., hasty, in a hurry.] A. ma'ma'a to do a thing hastily, to be in a tumult, ma'ma'at crackling (of burning reeds or such like).

Mairi, v. i., to live : dd. mauri, mōli.

Maisa, ad., to-day, dd. mās, mēs, masusa. See ma, day.

Mak, v. i., d., to fall, become mild, gentle, die away, as the wind : cg. mào. S. mak to be cast down, prostrated, humble, mild.

Maka. See mako.

Maka, v. i., or maga, q.v., to gape, to wonder, to be amazed,

- i makā sa, or magā sa, he is amazed or gapes at (because of) it; and maka lo saki, or maga lo saki, he gapes looking upwards. See maga.
- Makaka, v. i., or a., to be ragged or fissured, as cloth. See aka.
- Makāl, s., an ant (so called from its smallness, or quick and light movements): kala, and bakal ia ii.
- Makāl, s., shame, pudenda. See under bakal ia ii.
- Makāl, v. i., or a., and redup., Makalkal, to be sharp: bakal ia ii. [To. machilla, sharp.]
- Makalakala, v. i., or a., to be itchy: connected with makal, ant, thus, makal i makamakala ki nau an ant moves about on (is creeping or running on) me, and therefore a makalakala I am itchy: bakal ia ii.
- Makamakala ki, v., to move about or creep on (one), of an ant (makāl), hence makalakala itchy.
- Makara, v. i., to be assembled, to be a crowd or many together, dd. maraka (transposed), and merā, or marā (k elided): kuru, guru.
- Makarakara, v. i., or a., to be burning, as the throat from eating currie with too much pepper: kara.
- Makas ia, v. t., to pluck out or off, as a scab or anything from the skin, loose bark from a tree, husk from a cocoanut. A. nakas'a, 3), to pluck out. See bakasa ki.
- Māki, v. t., to be ignorant of, not to know; redup., Makimaki, as i makimaki isa he is ignorant of, does not know, it;
- Māki, don't know (in answer to a question);
- Māki, pr. n. of a demon or spirit, one of the officers of Saritau at the gate or entrance of Hādes. When the spirit of a deceased person presents himself after death for admission to Hades, Faus (another spirit) asks "Who is it?" If Māki says, "Māki" (i.e., don't know) a dreadful punishment is inflicted by Saritau; if he says "He is one of our people" admission without punishment is given. [My. mukir, Ja. mangkir (mungkir), to deny, disavow.] A. nakira, 1, 4, 6, 10, to be ignorant of, not to know, 4, to deny, to disavow, Munkar' name of the angel who together with Nakir is said to have the office of examining deceased persons in the grave.
- Makinikini, v. i., to be itchy: kan ia. [Sa. ma'ini, ma'ini'ini, to tingle, to smart.]
- Makit ia, v. t., to seize or take with the uatāki (native tongs) the hot oven stones, ru sela uataki makiti fatu isa, or maki fatu isa. H. hatah to take, take hold of, seize. It is once applied to a man, elsewhere always to fire or burning coals.
- Makita, redup. makitakita, v. i., or a., to be bent, curved, only in the expression lo makita to look bent, i.e., to look round

the hand and the thigh : loloa sia,
 Lolo, a., or v. i., redup. of èlo, q.v., sweet, pleasant.
 Lolo-fia, redup. of lo-fia, and Loloa sia, or
 Loloa ria, redup. of loa sia, q.v.
 Lolo-mina, a., lolo sweet, pleasant, and mina, q.v., gentle and pleasant.
 Lolofa, a., or v. i., d. lulum, lumu to be wet, moistened : see tiu, d. luma. [Fi. luvu to sink in the water, luma to kill by putting the head under water, Ma. rumaki to dip in water, Mg. roboka plunged, dipped, soaked.] Ch. seba' to dip into (H., A., id.) Ithpaël 'istaba' to be wet, moistened.
 Lor, s., d. roro, the oily milk expressed from the grated kernel of the cocoanut for puddings. See ror, roro ia.
 Los, or loso, redup. lolos, or loloso, v. i., or mid., to bathe, to wash (oneself). [TaSa. lałos, Ml. roso, Malo loloso, id., Ml. roso-vi to wash (clothes, &c.)] A. rahas'a, n. a. rahs', to wash (clothes, the body), H. rahas to wash (the body), to wash oneself.
 Losia, v. i. See lusia.
 Lot, v. i., to crackle, as a fire ; explode, as a gun, &c. ;
 Lotelot, v. i., redup., to crackle frequently and rapidly, as the bubbles in a boiling pot ;
 Lotelot, s., c. art. nalotelot, same as naletilot, froth ; also,
 Lot, s., c. art. nalot, froth (*i.e.*, a mass of bursting or crackling bubbles). See lita.

Louua, d. for loamau (lo a night, and uua, *i.e.*, uwa, for amau, true).

Lousa, redup. lolousa, v. i., to be wet, or losa, lolosa. See lūsa.

Lu, s., d. for lo a thing, in lurik, a thing, lit. little thing.

Lu, s., a place, for li, alia, as lu ua, this place, here, lu uān that place, there.

Lu, v. i., to rise up, as intano i lu the ground rises up (as when the swelling yams below heave it up), redup. lulu, nabiau i lulu the waves rise up ; also lu, d. lua, to take up, then to take out, away, also to throw up (lua i and lua ki nia), *i.e.*, to vomit, to put up, also to put out, as to put out the tongue, lua mina (also lai mina and le mina) : lua, lua-lua to take out, or put out (anything, as yams from the ground or a plantation, or demons from a man possessed), lua nafunaso take out the cork or stopper (take it up) ; lulu to be uplifted, proud (see lagi-lagi, liglig) bau lulu a proud person (lit. high head), also lulu, d. lī, to vie with, contend for superiority, bilulu, v. r., to vie or contend with each other for superiority, bilulu ki vie or contend with each other for superiority about (something) ; lu ē a take it up (used of water taking up a solid, as a medicine, dissolving in it, because the medicine, as a preparation of iron, lies at the bottom of the water, and, as it dissolves, rises in it) ; na-

kabu i lua nāsu the fire puts out, or sends up, smoke : to this stem belong also ulua to grow up, uli, āli, and ula, a leaf, and lulu the hair (of the head, face, or other part of the body), redup. uluulua to be growing up, putting forth leaves, also to be hairy, to be woolly (as a sheep) to be covered with down (a plant) : to this stem also belong (the -ga, or -gi, being formative) laga tia, laga ia, lagi, elag, elagi, lagilagi, malaga, &c. See *supra* under the word lagi. [Fi. lua, lua-ra, lua-raka, to vomit, Sa. luai to spit out, Ha. luai to vomit, lualuai to ruminate, chew the cud, to raise the food again from the stomach, as ruminating animals, Ma. ruaki, Tah. ruai to vomit, My. luwat, or luat, to vomit, luwar, or luar, out, away, luwari and luwarkan to put out, expel, Mg. loa, s., vomit, mandoa to vomit, loatra, ad., over and above, loatra taken up, put out, mandoatra to take out or up, loarana being taken up.] See A. 'alu, H. 'alah under the word lagi. A. 'ala', n. a. 'uluw', to ascend, go up, be above it, over it, overlay it, become supernatant upon it; overcome, become superior; exalt (himself); recoil (from), remove, or go away (from), 2, to take up or off, 3, to vie, contend, or compete for superiority, 4, take up, take out, &c. H. 'alah to go up: inanimate

things are also said to go up, as smoke, a rising ground, a plant which sprouts forth and grows, whence the participle 'oleh (a plant) sprouting forth (Ef. ulua, ulu), and 'aleh a leaf (Ef. uli, ali); used also of things which are *taken up*, carried away, Hi. (causative) to take out or up (as out of a pit), to take up, or away, to put up (*the cud*, from the stomach into the mouth, Ha. lualuai), of ruminating animals, generally, to make to go up (out or away), E. redup. la'ala, 'al'ala to make to go up, lift up, take up, le'lena height, highness, &c.

Lua, v. t., see under preceding word. This verb is much used after other verbs, as sela lua i bear or carry (taking) out, or away, bā lua i, &c.; miroa lua i think (taking or putting) out or up (discover it by thought), &c.

Lualua, v. t., redup. of preceding. See lu.

Lua, s., c. art. nalua, a land slip: lua, lu.

Lualua, s., c. art. nalualua, an old plantation (out of which the yams have been taken); the hair or grass-like growth on rocks under the sea: lua, lu.

Luāki, s., an allegorical utterance, a proverb or parable;

Luāki, v. t., i luaki nafisan he makes his speech allegorical (*turns* it from the obvious sense), i tili luaki lau erā sa he utters a proverb (parable, or allegory) planting it on them

(lit. planting, piercing, or fixing them with it): liu uaki, or liu àki.

Luba ki, v. t., to pour out (as water, grain, &c.), luba, mid., to pour (itself) as rain; also used of pouring out anything (as men) from a ship, luba kira pour them out, or land them, hence bilubaki, v. r., to pour each other out, to land (men); malubaki to be spilt, poured out (water or fluid), talubaki to be spilt or poured out (as water or fluid). [My. tumpah to spill, shed, pour out, mânumpah, id., Fi. livi-a to pour gently, or in a small stream, talivi to be poured out, spilt. A. sabba to pour out (of all things, and of things dry); to pour, be poured out, 5, 7, 8, to be poured out, and sāba, n. a. sa'b', to pour out.

Lūfa, s., loin wrapper, *girdle* round the loins. See lifa ia.

Lug ia, v. t., to bend, make curved, and redup.,

Luglug ia, id., d. nuglug ia; hence

Lug, s., c. art. nalug, d., the native pudding (see nakoau, kabu), so called because wrapped in leaves which are bent or curved round it. [My. lengkok bent, crooked.] A. lāga, n. a. la'g', 2, to make curved, to bend.

Luk, or luku, s., a hole or pit, a well: luku noai well (pit or hole) of water: lako.

Luku, a., same as loku.

Luku-taki, v. t., same as loko-taki. See lako, v. i.

Luluk, s., a thing rolled up (as cloth). See lulu ki (luluki).

Luko, v. i., same as liko, v. i.

Luku tia, v. t., same as liko tia.

Luko, s., c. art. naluko, same as liko, s.; takes the nom. suf. nalukona, or nalikona, its rope, i.e., the rope for tying or fastening it.

Lukuluku, same as likoliko.

Lukoluko, and

Lukuluku ki, same as lokoloko ki: lako.

Lulu, v. i., redup.; and

Lulu, v. t., l'lu, d. lī, vie, contend with for superiority, dispute with: lu, and see bau lulu and bilulu.

Lulu, s., c. art. nalulu, as nalulu nabau na the hair of his head, nalulu na his hair: lu, and see uluulua.

Lulu, v. i., to roll: i lulu ban, it rolls away;

Lulu ki, v. t., to roll up (as cloth into a bale); hence

Lulu, s., c. art. nalulu, a roll, a bale; and talulu, and talu or tal'lu, s., a roll (of cloth), a crowd (of men), a herd (of pigs), a heap (of stones): see also malilu to roll. H 'alal to roll, hence to be round, thick, eg. galal, lul, &c.

Lulu, v. i., to sink, d. tutu, q.v.

Lulia, and

Luluia, v. i., for ululia: alialia.

Lumi a, i.e., lu mi a, to look upon it, see it: d. for libi sia, d. lim si, d. le ba i or le ba ia. See le, leo, lo.

Luma, or lum, v. i., and redup., Lumlum, to be wet. See lolofa, d.;

Lūma, s, the wet, as luma iga luma the wet is about to wet, or will wet ("it will rain," or "is going to rain") ;

Lume a, v. t., lume nafanua to wash (immerse) or cleanse the land by a religious service or ceremony performed by the natamole tabu, or priest: so if a man has been poisoned, natamole tabu i lume a ki the poison, cleanses or washes him from the poison by a religious service or ceremony. When the land is suffering from drought, natamole tabu i lume a, or lumi a, and the hard-baked and therefore barren earth becomes soft and moist (lum, lulum), clothed with verdure, and fruitful, yielding abundance of food ; redup.,

Lulume a, id. The radical meaning of the word is to dip, to immerse (see under lolofa). [Fi. lomo-ca to dip, to dye, luvu to sink in water, to be flooded (as the land).] H. saba', A. sab'a, to dip into, to immerse, then to dye, to tinge, S. sba' to tinge, saba' to wash, E. tam'a to tinge, to immerse (in water). See also riu, tiu, tutu, tuma.

Lumē sia, v. t., to turn, d. lume to wrap up, buluma, or bulima, to be turned, to be changed (in form or appearance). [Tah. rumi to wring, turn over, upset, Ha. limu to turn, to change, to have various appearances, limulimu twisting, turning.] E. tawim to roll up, fold up.

Lumi, v. i., to swell up, d. lugi.

A wārama to swell (cg. H. 'aram, rum).

Lūsa, v. i., to be wet, also lousa, lolousa. E. rehisa to be wet.

Lusi a, redup. lulusia. See lele (and usi a).

Lusia, v. i., to be dirty, faded, i bi namau lusia (of a lazy, languid husband). [My. lāsu languid, feeble, Mg. lazo fading, withering, faded.] A. lātha to dirty, to be slow, 5, to be dirty, lūthat langour, laziness, 'alwathu languid, faded, withered. See milesu.

M' (ma, mī, or mē), a formative prefix or preformative particle: the m' is sometimes changed to b and f, as toko, or to, mato, bato, or fato ; in the causative prefix it is b' or f', being the initial consonant of baka or faka, rarely ba or fa ; in the reflexive prefix it is b' or f', being the initial consonant of bi or fi. In bi, or ti, q.v., the i is a fragment of the ancient reflexive prefix, as the a in ba or fa, q.v., is the ancient causative prefix. In many cases ma- (often mi-) is found prefixed to verbs having a passive sense, the same verb being without the ma- active in these cases we may regard the word as representing the ancient ps. part. The p formative m (originally ma) H. and Arm. mē or m', A. :

or mu, E. ma, Amh. ma, was attached to infinitives and participles (active and passive). Sometimes ma- in Ef., or m' (b', f') is to be regarded as originally prefixed to the simplest form of the verb. See mago (*bagō*), borau (A. mar-kab, an infinitive), &c.

M, ad., contraction of mo, q.v.

Ma, s., day; in mās, maisa, mes, masus (nanum, nanu, nanofa, nanoasa, nāsa, uāsa, āsa) to-day, lit. this day. H. yom, A. ya'm', S. yom, Ch. emphatic yoma', and sa, dem.

Ma, prep., for, contraction of magi or of manē (d. mini), as i manai (or maginai) bat ia, d. i manena bat ia, d. i māsa bat ia. See magi. [Ma., Fut., &c., ma, id.]

Ma, s., contraction for maga, in names of places. [Ma. ma, id.] Maga.

Ma, d. me, prep., with (of accompaniment), and. [Ha. me, Ma. me, with, and, Mg. amana with, and, Mota ma, me.] H. 'im, A. ma' with, together with: may, like me, &c., sometimes be translated by and.

Mā, v. i., for mānī: anī, v., q.v., c. preformative m'.

Mā nia, v. t., to rub, grind, or grate (as yams);

Mā, s., c. art. nimā, a fern tree; the rough bark of it (used as a grater): nimā that which mā, i.e., grates. See fōga, afo. [Mg. fafa swept, cleared off, wiped, cleansed, mifafa, mafafa, to sweep, wipe, clear away.]

H. hafaf ii. to rub off, scrape off, A. haffa to rub off.

Mā, s., a man, a male, opp. to lai (lei, le, li) a female, a woman; used also before names of men, as lai before names of women; as ma tuele, Mr. tuele; ma-riki lit. old man, senior, sir, often used also before names of men, like ma: mā is a contraction of mare, q.v. [Ysabel (Gao) mae male, and used also before masculine names.]

NOTE.—This ma (contraction of mare) occurs also in d. ma'anī, manī (sometimes pronounced mwanē, or moan), and denotes male (the nī in manī, like the nī in kurunī, is non-radical, being a suffixed particle), thus nata-manī, or ta-manī, a male, male, lit. a male human being, and in another d. the initial m is elided and for manī we have ānoi, q.v., a male, male.

Ma'anī, or maanī, or manī (or mwanī, or moan), a., male, d. ānoi, s. and a., male: see preceding word. [Malo muera, Oba amera, Celebes burani (husband, Wallace), Ambrym milig, Bali muwani, Epi d. man, and Ef. ta-, or ata-mane, Epi dd. sumano, atamani (sumano, ata-mani), Ta. yeruman, TaSa. la-mani, Fi. ta-ngane, To. ta-ane, Fut. and Sa. tane (ta-ane), id.]

Mbā, v. i., for bā, or mā, v. i.: a mere euphonic change.

Mbat, s., d. nābe, a club. [To. mata a kind of club.] Nm.

- nabboud a club ; also nabbout a staff, club.
- Mabe**, s., c. art. nama^{be}, the chestnut tree and its fruit. [Tah. mape, id. ; also the kidneys of any animal ; An. mop(o) the chestnut, also the inside (*i.e.*, belly) of a box, inside (*i.e.*, belly) of an animal, the pluck, the heart, liver, and lungs, Malo mabue chestnut.] See under amo, amoamo.
- Mabelu**, mabelubelu, v. i., d. ; refl. of belu ; to be bent, doubled, folded : belu.
- Mabor**, d. māuora, q.v.
- Mabulu**, v. i., or a., d. mafulu, fat : bulia.
- Mabulu**, s., a large kind of pigeon.
- Mabulu**, v. i., or a., sticky ; waxy, as a yam when cooked : bubulu, bulu tia.
- Mafa**, a., swollen, in las mafa, d. las māu, swollen testicles (māu for mafu). H. bua', ba'ah, A. ba'a' to swell. See fuata, bua III.
- Māfa**, v. i., as i maf ban he goes hiddenly or unobserved = i bi bei ban ;
- Māfa na**, s., his being hid or unseen (in going) : see bei, and afa.
- Māfa**, d., v. i., or a., to be broken, cracked, d. mafua, q.v. [To. mafā crack, rent, split.]
- Mafa ia**, or mafai a, v. t., to cover : bo-fia.
- Mafaifai**, v. i., or a., to be smashed to pieces : fai. See bua to divide, cleave.
- Mafaku**, v. i., to be plucked up, or out : baku sa.
- Mafirifiri**, v. i., to be loosed, to be made void : bir ia, v. t.
- Mafasu**, v. i., to be broken off, snapt off. [To. mafachi, id.] Base a.
- Mafis**, s., a knife, d. for makus, q.v.
- Mafisi**, s., a child, one begotten or born, and
- Mafisi**, v. i., or a., to be begotten, born, brought forth ;
- Mafisien**, s., c. art. namafisien the being born or brought forth : bis ia, v. t., to beget.
- Mafisi a**, v. t., to beat : fisi a.
- Mafu**, s., c. art. namafu (d. namam), a mist ; ceremonial uncleanness : abu, abuobu.
- Mafua**, v. i., to be split, cracked : bua to divide, cleave. [Sa. mavae to be split, cracked.]
- Mafukafuka**, v. i., to be swollen out, puffed up : buka I.
- Mafule**, v. i., to be stripped of leaves : bule.
- Mafunai**, or mafunei, v. i., to be consumed, annihilated, as wood in the fire ; and
- Mafunufunu**, v. i., to be brought to an end, to be ended, finished, annihilated : bunu ea.
- Mafusai**, v. i., to be smashed to pieces, as a yam : busa ia.
- Mafuti**, v. i., to be plucked : but ia.
- Māga**, v. i., to gape (see maka, gaga, fugaga), open out, then to wonder, then to gape or open the mouth (to speak), to speak, maga asi is to speak about it, lit. to open the jaws, part asunder the jaws (asi), maga lua i speak it up or out, lit. gape outing it, maga lo

saki, d. maka lo saki, to gape looking up; hence

Maga, s., a small canoe, namaga; and

Maga, s., c. art. namaga, d. nabaga, the banyan; and

Māgān, s., c. art. namāgān, the art of gaping, wonder; and

Magamaga, v. i., redup., to gape often and rapidly, to pant; and

Maga-fai, s., a division, a part (see fai, bua); and

Maga, s., the first part in names of places, as gorges or valleys, and especially of places in the depths of the abyss of Hades; sometimes, but rarely, contracted to ma, as maga-tika, or ma-tika, the lowest abyss in Hades. [Ma. maga brook, watercourse, ditch, and contracted ma in names of streams, Sa. faamaga to open the mouth, to gape (To. fakamaga); maga a branch (as of a tree, road, or stream, or anything having a branch, or forked), Tah. maa cloven, divided, My. nganga to gape, mangu wonder, amazement, mangah to pant, palpitate, mānga open.] E. naka'a to gape, to yawn, to be rent, parted or sundered, and of water gushing forth (see fugaga), A. manka' a place where water remains (i.e., a hollow, fissure in the earth, or valley), naka'a to rend asunder, E. nka'at an opening, gap, fissure;

Maga, s., see above, in names of the following places in Hades, signifies chasm, yawn-

ing chasm, gulf, or abyss, of which there are several, some say six, one below the other, viz.—

Maga-boaboa, evil-smelling abyss—see boa;

Maga-bua, profound abyss—see bua;

Maga-lulululu, sinking sinking abyss: lulu;

Maga-nabonabo, evil smelling abyss: nabo;

Maga-seasea, abyss of oblivion: seasea;

Maga-tika, or ma-tika, abyss of annihilation (this is the lowest abyss): tika;

Maga-tiro, sinking abyss. See tiro.

NOTE.—Magatiro in one dialect is magalulululu in another; and magaboaboa and maganabonabo denote the same. Thus there are five abysses yawning one below the other in succession. All these are below abokas, which is the uppermost, and the first to which departed souls go, and also the general name of Hades.

Magaliu, s., name of a place in Efate, lit. the turning gap. See liu.

Magāli, v. i., to be turned round: elo i magāli the sun is turned round (it is late in the afternoon). See kelu.

Magāsi, v. i., to speak about, lit. to open or part the jaws: maga, asi.

Māga, prep. and pron. of 3 person, denoting with-them, thus—(1) kihe māga? who they?

d. se māni? d. se mai? d. fei mānag? (2) John māga, d. John mānag, d. John mera uan (or meroan), John and his companions; (3) natamole māga, d. mānag, d. mera uan a man with them (*i.e.*, a man with those beside him), some men, indefinite plural. The literal meaning of māga in (1), (2), (3), is with-them there: kihe māga? who he with-them there (beside him), or together with them there (beside him); John māga John together with them there beside him; natamole māga the man together with them there (beside him). It is probable that māga is a contraction of which mānag is the fuller form; and the -ga (for naga) is the dem. there (see ga, dem.) This mānag = with them there: in address—a number the speaker says tāgu māga, or mānag, or mera uan, my friends, lit. my friend with them there (beside you); so tai mānag, &c., brother with them there (beside you), brothers. The expression mera uan is me with, together with, ra them or those, and uan, dem., (that) there, and mānag and māga differ in having the r elided (as it is in ēu, u, for eru, ru, they, verb. pron.) and the suffixed dem. nag or naga, q.v., instead of uan, q.v. Mani (and mai) are not used as in (2) and (3), but only as in (1) in the above example. [Ma. ma,

Ha. ma, Fut. ma, Ta. min, d. mi (mèh) pl., mī, dual.]

Magasaga, v. t., to make a saga (crotch, fork): maga, and saga.

Magau, pr. n., c. art. namagau, for nabagau. See bagau.

Magi (d. syn. mini), comp. prep., for, contracted ma, q.v.: magi is agi, q.v., and m' on account of, in, to, and thus aginai = what is his, his, maginai on his (account), in his (interest), *i.e.*, for him; in one d. the genitive prep. nig, q.v., of, denotes also for, nigā = his, and also = for him. Both magi and nig, when = for, are placed between the verbal pronoun and its verb, thus, i maginai, or i nigā matī, he for him died. The prep. m' or mi is, except in this case, mostly used before the object of a verb—see le bai limī sia, lu mia, li bi sia, in which it occurs as mi, bi, and ba, and see also bai, or bei. [Mota mun for, An. imi to, for, Ma. ma for, &c.]

Magie na, prep. and s., for his name, i magiena bat ia he for his name did it, tuga magie-gita bat ia let us for our names (*i.e.*, for each of us) do it, &c.: ma, *i.e.* magi, for, and gie name.

Magīri a, v. t., to scratch, scrape: giri a.

Mago na, s., c. art. namago na: bago na, q.v. for meaning and origin, is the same word by change of m (the preformative) to b.

Magoago (m' prep.), d., ad., dawn, early morning, lit. at dawn. [Cf. Arag vaigogo to-morrow.] E. golla to dawn, goh dawn.

Māgoro, s. See muāgoro.

Magura ki, v., to withhold from, d. makur ki : gura ia.

Magura, v. i., or a., to be lean, d. makur : gura ia.

Māgura, s., c. art. namāgora, contraction of muāgoro.

Maguku, v. i., to be bent, &c. : guku. [An. mecuc old, wrinkled, makaka bent, crooked.]

Magusi, v. i., to be crooked, contorted, cross-grained, as wood ; also, nabona i magusi his heart is crooked.

Mai, ad., here, as bano-mai to come here, lo mai look here, &c., and v. i., d. for the full expression bano-mai, d. umai, to come here. See banotu, note, and bai, bei, be.

Mai, s., c. art. namai, a rope, a string. See d. mē.

Mai a, or ma ia, v. t., to chew (softening food for an infant). [Sa. mama to chew, ps. maia.] A. ma'ma'a to chew (meat), but not wholly.

Mai, d. for māni, as sei ? who (is) he ? se mai ? who (are) they ? See māga.

Maia, s., a species of banana.

Mai, distance, only in emai, ad., q.v.

Maita, or maieta, d., and

Maito, or maieto, d., v. i., or a., to be black, black. [My. itam, Mg. mainty, Bisaya maitum, Tagala itim, black.] A.

'adhamo' ('ahtamo, 'athamo, &c., id.) black, 'idhamma, and 'ithamma (s.e., dahama, tahama, 9), to be black.

Maieto, maito, v. i., to be angry, maitō sa to be angry on account or because of it, maito ki nia to be angry at him, maito ki niā sa to be angry at him on account of it. A. ma'it'a to be angry, ma'it'o, and mā'it'o angry.

Maietōa, and

Maietōan, s., c. art. namaietōa anger, namaietōan the being angry, anger.

Mailoa (ma-, prep.), s., ad., d., dawn, early morning, lit. at dawn. [An. imraig to-morrow, Mg. maraina morning.] See aliati.

Mailua. See malua.

Mailum, mailunlum. See malum.

Maimai, v. i., to be in a tumult (of haste or passion), namarite na i maimai his inside (heart, feelings) is in a tumult. [Mg. maika, and maimay, a., hasty, in a hurry.] A. ma'ma'a to do a thing hastily, to be in a tumult, ma'ma'at crackling (of burning reeds or such like).

Mairi, v. i., to live : dd. mauri, mōli.

Maisa, ad., to-day, dd. mās, mēs, masusa. See ma, day.

Mak, v. i., d., to fall, become mild, gentle, die away, as the wind : eg. mào. S. mak to be cast down, prostrated, humble, mild.

Maka. See mako.

Maka, v. i., or maga, q.v., to gape, to wonder, to be amazed,

- i makā sa, or magā sa, he is amazed or gapes at (because of) it; and maka lo saki, or maga lo saki, he gapes looking upwards. See maga.
- Makaka, v. i., or a., to be ragged or fissured, as cloth. See aka.
- Makāl, s., an ant (so called from its smallness, or quick and light movements): kala, and bakal ia ii.
- Makāl, s., shame, pudenda. See under bakal ia ii.
- Makāl, v. i., or a., and redup., Makalkal, to be sharp: bakal ia ii. [To. machilla, sharp.]
- Makalakala, v. i., or a., to be itchy: connected with makal, ant, thus, makal i makamakala ki nau an ant moves about on (is creeping or running on) me, and therefore a makalakala I am itchy: bakal ia ii.
- Makamakala ki, v., to move about or creep on (one), of an ant (makāl), hence makalakala itchy.
- Makara, v. i., to be assembled, to be a crowd or many together, dd. maraka (transposed), and merā, or marā (k elided): kuru, guru.
- Makarakara, v. i., or a., to be burning, as the throat from eating currie with too much pepper: kara.
- Makas ia, v. t., to pluck out or off, as a scab or anything from the skin, loose bark from a tree, husk from a cocoanut. A. nakas'a, 3), to pluck out. See bakasa ki.
- Māki, v. t., to be ignorant of, not to know; redup., Makimaki, as i makimaki isa he is ignorant of, does not know, it;
- Māki, don't know (in answer to a question);
- Māki, pr. n. of a demon or spirit, one of the officers of Saritau at the gate or entrance of Hādes. When the spirit of a deceased person presents himself after death for admission to Hades, Faus (another spirit) asks "Who is it?" If Māki says, "Māki" (i.e., don't know) a dreadful punishment is inflicted by Saritau; if he says "He is one of our people" admission without punishment is given. [My. mukir, Ja. mangkir (mungkir), to deny, disavow.] A. nakira, 1, 4, 6, 10, to be ignorant of, not to know, 4, to deny, to disavow, Munkar' name of the angel who together with Nakir is said to have the office of examining deceased persons in the grave.
- Makinikini, v. i., to be itchy: kan ia. [Sa. ma'ini, ma'ini'ini, to tingle, to smart.]
- Makit ia, v. t., to seize or take with the uatāki (native tongs) the hot oven stones, ru sela uataki makiti fatu isa, or maki fatu isa. H. hatah to take, take hold of, seize. It is once applied to a man, elsewhere always to fire or burning coals.
- Makita, redup. makitakita, v. i., or a., to be bent, curved, only in the expression lo makita to look bent, i.e., to look round

Maligoligo, id., intensive; and
Maligo, s., c. art. namaligo,
darkness, d. malik, q.v.

Malik, v. i., redup. malikoliko;
namalik, s., to be dark, dark-
ness, d. maligo. [Epi miko-
leko, Vanua Lava malegleg,
meliglig, black.] A. halika
to be very black (holakliko
very black), part. mahluk'.

Malilu, v. i., to roll away, to
roll, malilu ki, v. t., to make
to roll, to roll (a thing) away:
lele.

Malilua, v. i. See malua.

Malio ki, v. t., to forget (a thing):
lailai. [My. lalai, Ja. lali, to
forget.] A. laha, n. a. lohyy'
being diverted to forget (a
thing).

Malis, d. for malūs: malifus.

Malitiga, dd. maririgi, multig:
malatiga.

Malo, s., a place, part; a part
of time; mal or malo tageli a
crooked part (either a place
difficult of access, or crooked
conduct): c. art. na malo na
the trunk (of a tree or the
body): mala. See ali, alia.

Malo, s., a kind of rock in the
sea. [Santo malo a rock.]
Cf. A. marw' very hard stones.

Malo, v. i., to be weary, unwill-
ing, averse; malo ki, v. t., to
dislike (a thing). [My. malās
averse, &c.] A. malla to dis-
like, to be tired, weary; mallo
disgusted, wearied.

Malöi, s., a mask. [To. bulo to
mask, to veil, buloa and bulo-
bulo a mask; veil for the
head. Ha. pulou to cover the
head, veil the eyes, s., a veil.]

A. bark'a'a to cover the face, to
veil, 2, to be covered with a
veil, veiled, burka'o a veil,
burkū' id.

Malölöi, v. i., to be feeble,
tottering from weakness. [Ha.
loeloe, maloeloe, feeble.] A.
la'la'a, 2, to be twisted and
moved (from hunger), to be
infirm and weak from disease
or languor.

Malolo. See maleoleo.

Malosu, d. milesu, q.v.

Malu, v. i., or a, to be bare,
cleared; redup.,

Malumalu, id. See ali, alia,
mala.

Malua, v. i., to do anything
gently and quietly, not to be
in a hurry, to do after a time,
by-and-by, d. mailua, malilua,
d. malulu. [Fi. malua go
gently, not to hurry, by-and-
by, vakamalua gently.] A.
mahala mahlu, to do anything
gently and quietly, not in a
hurry, 2, to grant that a thing
may be done by-and-by.

Malubaki, v. i., to be spilt: luba
ki.

Malum, v. i., to be weak, faint,
soft; to do anything weakly,
i.e., gently, not in a hurry.

Malumlum, redup., also mailum,
mailumlum. [Fi. malumu,
malumulumu, weak, faint, sick,
My. lâmah, Ja. lâmas, soft,
flexible, weak, feeble, faint,
Mg. lemy softness, meekness,
gentleness, malemy soft, meek,
gentle, TaSa., nalum, Ml.
malum, id.] A. s'a'afa, n. a.
s'a'f', s'u'f' to be weak, infirm,
s'a'uf', id.; also to fold, double,

mas'uf' (part.) weak, debilitated.

Malūs, d. for malifus.

Mal-tageli. See malo, s., and tageli.

Mam, v. i., or a., to be soft (as ripe fruit), ripe. A. ma'w' ripe or ripening dates, mā'a, to have such dates (a palm), mā'soft, mild (of food).

Mam, s., c. art. namam, d. for mafu.

Māma, s., voc., father, dd. āb, abāb.

Mamau, redup. of mau, q.v.

Mānī, v. i., or mām, contracted mā, to abide, to be : anī.

Manamana, s., c. art. namana-mana, a pudding mixed with pig's fat wrapped up (munu tia) in leaves to be cooked in the oven ; a captive taken in war (because such were cooked in the oven and eaten). See munu tia, bunu tia, &c.

Mānag, d. māga, q.v. : mānag, i.e., mā with them or those, nag (dem.) there.

Manāki, v. i., to stay for the night, to rest, as a guest ;

Manaki, s., c. art. namanāki, one who does so, a guest. [My. mānāng to rest.] Mod. S. maneh to rest, Mafel, i.e., the causative with the preformative m ; H. nua^h to rest, A. nah'a to kneel down, as a camel, monah' a place where camels lie down (to rest or sleep).

Mandu, d. for matru.

Maneinei, v. i., to be weak. A. na'na'a to be weak.

Mānī, as sei who (is) he ? se

mānī who (are) they ? d. kihe māga ? See māga.

Manifenife, v. i., or a., to be thin. [Sa. manifi, manifinifi, My. mimpis, mipis, nipis, tipis, Mg. manify, thin, hanifisina being made thin.] A. nahifa and nahufa, n. a. nahafat, nahif', manhuf' thin, slender. Ct. nahif thin, nahafat thinness.

Manru, d. for matru.

Mānu, s., a multitude ; d. a thousand (d. bon a thousand), mānumānu (d. bonbon) a very great number, or multitude ; see bon, bono tia, bunu tia, munu tia. [Sa. mano a great number, manomano innumerable.]

Manu, s., a bird, birds. [Ja. manuk, Ta. manug, Er. menok, Vanua Lava mon, Tag. ibon, Poggi umah, Sa. manu, id.] H. 'of birds, fowl (feathered creatures), 'uf to fly ; E. 'awif to fly, 'ef a bird.

Manumanu, s., a streamer or flag of a native canoe sail : preceding word. [Fi. manumanu, id., also a bird.]

Manu na, s., the palate and upper part of the throat. A. hanaku the palate and lower part of the mouth answering to it (eg. nanao na, q.v.), A. hanaka to rub food with the palate, 2, to rub the palate.

Manua, v. i., to be finished, ended ; and

Manunu, id., d. manubu. See nu.

Manubu, v. i., to be finished, ended ; and

Manubunubu, id., redup.: nubu, num, nu.

Manubunubu, d. matumutumu, to be soft, sleek, as the skin of a newly born pig, or of an infant. See nubu, tumu, noba.

[Ha. nopunopu to spring or swell up, a., soft, spongy, thoroughly cooked, plump, fat, swelled out, nopue plump, round, as a well fed, fat hog.]

Manugnug, d., v. i., to be bent: luglug ia.

Manuka, s., c. art. namanuk, wound. [Sa. manu'a to be wounded, s., a wound.] A. naka' to wound.

Mao na, s., d. faa, thigh. [My. päah, id., also the limbs or quarters of a slaughtered animal, Mg. fe the thigh: cf. Sa. vae the leg, vaega a division, vaevae to divide in parts, cut up a slaughtered animal, mavae = Ef. mafa, d. mafua, and see Ef. fai.] See bua (also fai, maga-fai).

Mao, and redup.,

Maomao, v. i., to be gentle, mild. A. mahiha to be mild, cg. mak.

Maoni, v. i., d. māni: ani, v. i.

Maole, or mauolē, s., c. art. namaole, a bed; hence

Maolē ki, v., to make a bed with (something): d. uol, see bilis ia (bolis ia, and uolis ia).

Maon, s., d., c. art. namaon, sweat: der. uncertain.

Maora, v. i., to be rent, redup. maoraora (intensive): bora ia.

Maosa, d. taos, v. i., to be *fatigued, tired*. [Fi. oca (otha) *weary, tired*.] A.

fatha', 4, to be fatigued, weary, 'aftha' fatigued, worn out.

Maota, or mauota (mawota), v. i., to be parted asunder; redup.,

Maotaota, id., and

Maota na, s., c. art. namaota, interval: bota ia.

Mara uoka, a., having the hands chapped with hard work, as with digging with the kālī, or with using an axe, naruna i bi mara uoka: maras, and boka tia (or uoka tia).

Mara, v. i., to rest, stop, mara tu stand still;

Mara bakarogo, v. i., or a., to be quiet, rest quiet, peaceable: mara, i.e., maro, q.v., and bakarogo.

Marag ki, v. t., d., to spit out, to loathe. See burei a, burog.

Mārafi, v. i., to hasten, be quick; redup.,

Mārafi-rafi, id. See sarafi. S. rhab whence sarhab, Pael, to hasten, mēsarihāba sudden, mēsarihābat hastily, quickly. Uhlemann (Syr. Gr., §25, A, b) gives sarheb (Saphel, similar to Aphel) to permit to hasten, and to hasten = arheb (H. rahab to urge on, press, &c.)

Maraka, v. i., or a., to be willing, desirous,

Marakaraka, id., redup. See raka.

Maraka, or meraka, v. i., d. for makara, q.v.

Marasē, v. i., to be softened or excoriated (as the hands with work), to be peeled off, excoriated, tamaras peeled off (of the skin of a body softened

- or macerated in water). A. maras'a, maratha, to macerate in water, rub, scratch with the nails; and
- Maraserasē, redup., to be peeled or excoriated here and there, as the skin. Compare maratē.
- Marasa, or murasa, d. burasa, v. i., used as an ad., gently, slowly, by-and-by, as ba marasa mer ia do it gently, not in a hurry, slowly, or by-and-by. A. ratha to delay, to be slow, 2, soften; be fatigued, murayyath' slow.
- Marate, v. i., or maretī, to be excoriated, peeled, as the hand with hard work. See marasē. H. marat, to make smooth; to polish; to make bald, pluck out the hair; marut to be peeled (as the shoulder with carrying burdens). Ch. to pluck (wings), to be plucked, A. maraŋa to pluck from the body (hairs), 3, pluck out hair and wound with the nails.
- Maratē, or marètē, a., in fatu maretē oven stones (hard, smooth or bare stones, worn smooth by the sea): preceding word).
- Mare, v. i., to be turned, lo mare to look turned (round), look back. See roa, rea.
- Mare, s., a man (male, not female), Sir, Mr., as Mare uota Sir or Mr. uota: see ma, maanī, or manī, and mariki. [Tab. maroa a boy, a male (tamaroa boy, tamahine girl), Motu mero a boy (not a girl), Malo muera, Oba amera, a male, vir.] Oh. mare' lord, S. mar, A. mar' (also homo, see *infra* mera), mor', mir', id., mara'a, 2) to be virile, masculine, and brave, as becomes a man.
- Mārikī, s., lit. senior, sir, old man, Mr., opposite to fite rikī matron, old woman, Mrs.: mā, for mare, and rikī.
- Marita na, or marite na, s., the belly, bowels, also a rope or string; hence
- Maritaua, v. i., to be angry, or marita sa, or marita na i sa: and marita uia to be well or kindly disposed. See sa, uia. A. muryiŋa' the belly. See the verb under marate.
- Maritau, v. i., to wither, be withered. A. sāha, 2, v. t., to wither or dry plants (as the sun, wind), 5, taŋawaha to be withered.
- Maro, v. i., to breathe, to rest, be quiet, to be glad, restful, contented, satisfied; maro ki, v. t., to perceive the odour of (to breathe or inhale the odour of), to smell; redup.,
- Maromaro, v. i., to breathe; to rest; hence
- Maromaroan, s., c. art., the act of breathing or resting, rest; and
- Maro na, s., c. art., breath. A. rāha, n. p. maroli, to rest (i.e., respire); to be glad; to perceive the odour of; to blow (wind), 2, to be quiet, to rest, 4, to breathe, H. ruaŋa to breathe, blow, Hi. to smell; to be pleased, glad (smell with pleasure).

- Maroa, v. i, to turn round: roa.
 Marobarōba, v. i., to fall down,
 as the smoke of a fire signal.
 See tarūba.
- Marou, and marourou, s., d.
 (transposed) for rūma.
- Māru, v. i., or a., d. mēru, to be
 limpid, clear, pure (of water).
 A. namiru, namiru, id.
- Maru, d. for matru, q.v.
- Maru sa, v. t., to rub; mastur-
 bate; to joke. A. marah'a,
 n. a. marh'u, to joke, to anoint,
 to soften (the body with oil),
 H. marah to rub.
- Maruen, s., c. art. namaruen,
 joking, &c.
- Mārua, v. i., to cease, leave off,
 marua ki to cease from; and
- Maruāna, s., c. art., cessation:
 baro, v. i., bārua.
- Mas, s. See maso.
- Mās, ad., d. for maisa, mēsa,
 masusa.
- Mas, and sam, ad., alone, only:
 ma for mau (as in sikei mau),
 and 's, sa, one.
- Masa, d., v. i., to go, to walk.
 A. mas'a, id.
- Masāna, s., c. art. namasāna, the
 going, walking.
- Masa ia, v. t., to rub, rub off,
 masa ia nāfo rub it on the nāfo
 (to rub the rust off it);
- Masamasa ki, redup., rub (as
 the rust off a needle, on a
 stone); and
- Masamasoa ki, v. t., end. 'a, to
 stroke, smooth, flatter; and
- Masa, v. i., at ease (as wild
 animals in their lair, as if
 smoothed into gentleness);
- Masamasa(n)ta, d., v. i., or a.,
 end. ta, smooth, as a board:
- dd. musi ki, mus ia, to stroke,
 smooth, rub. H. mas'ali to
 stroke, anoint, A. masaha to
 stroke, to flatter, wipe off,
 ma'asa to rub strongly,
 ma'as'a to rub gently, masili'
 smooth, S. ms'ali to anoint;
 to measure; A. masaha to
 measure (land), H. mis'hah,
 mas'hah a part, a portion (Ef.
 mas, maso, mis, id.)
- Mas, s., also maso, masē, and
 mis, a part, a portion, a place
 (part of the land), as bau-maso
 na, q.v., masleo a portion of
 speech or words, as of a song,
 masleo naligana, a portion of
 human speech, dialect (see leo),
 maso ua this part, or place.
 See preceding word.
- Mas', or masu, v. i., d., to come;
 hence
- Masuen, s., c. art. namasuen, the
 act of coming. E. mas'a to
 come (H. mas'a' means to come
 to, i.e., to attain to, to arrive
 at, anything).
- Mas ia, v. t., to shave, as masi
 nasina to shave the chin or
 part of the face covered with
 the beard: masi noai shave
 off the surface of water, bail
 out: hence, redup.,
- Masimasi, v., to bail out (a canoe
 or boat), and
- Māsi, s., a knife, and
- Masimasi, s., id., d. mismis. A.
 māsā to shave, mūsā' pl.
 mawasi a knife.
- Masaki. See misaki.
- Masei, s. See masoi.
- Masere, s., c. art. See miseri.
- Masere, v. i., to be treated
 kindly: sere a, bakasere a, te

masere, one treated kindly, as a beloved child.

Masere, v. i., to be torn : sere. [Fi. kasere, id.]

Masiba, v. i., to be broken, done into fragments ; and redup.,

Masibasiba, id., intensive: siba ia.

Masi-balo, s., wilderness, lit. empty part (of land). See mas, maso.

Masika, v., in sera masakā sa to desire, covet (a person or thing). A. s'aka, 5, to be desirous of.

Masiki na, d. mihi (for misi), v. i., taking the nom. suf. agreeing in number and person with its subject as, a masikigu I alone, ku masikima thou alone, i masakina, or masikinia, he alone : siki, and pref. ma.

Masila, or masilī, v. i., to be thin ; and

Masilasila, d., redup. ; and

Masila na, s., c. art. namasila na, chip, shaving. See sila ia.

Masila, in buru-masila, q.v. See sila.

Masirsir, d., v. i., to sob (as after crying). A. zahara to utter the voice, to give forth a sound, to pant or gasp with vehemence and groaning.

Mas-leo, s. See mas, s., part or portion, and leo voice, speech.

Maso, s. See mas, s., a part, portion, place.

Maso, v. i., or a., to be cooked, done, d. mahi. [My. masak, Mg. masaka, Ma. maca, and maoka, and maonga, cooked, also ripe, Bugis motasok ripe, Tah. maca cooked, ripe, Fut.

moa, Santo, d., mää, cooked, To. momoho ripe.] A. sawa' 2, to finish off (see *infra* su, si), 8, to be finished ; and (of food) to be cooked, done ; Nm. (Part.) mostewi cooked (meat), ripe (fruit).

Masoi, masoei, or masei, s., star, stars, d. mohoi, c. art. namohoi. [Epi d. mohoei, Fila masoi, Fut. fatu, Sa. fetū, Santo dd. vitu, matsoi, vitui, vitiu, My. bintang, wintang, and lintang, Mg. kintana and vasiana, Tag. bitoin, Sumbawa bintoing, Sulu bitohon, Tobo tói, Matabello toin, Menado bituy, Sanguir bituin, Cajili tūlin, Mayapo tūlu, Gani betól, id.] A. dara'a, 7), n. a. duruw', to glitter and twinkle (a star), durriy' glittering and twinkling (star), and dar'ariy' glittering and twinkling stars.

Masoi, or masei, star, is used in pr. n., as Masei, Mare Masei, &c.

Masok, v. i., to be violently agitated or enraged, as namaritama i masok, lit. his belly or his bowels leaped up : soka to leap.

Masoko, a., true, exact, to the point, as nafisan masoko a word or speech true, exact, or to the point ; as an adverb, bisa masoko to speak truly, exactly, or to the point, bā masoko to go exactly, ba masokō sa go exactly upon it, &c. : soko.

Masol, v. i., to turn aside, decline. A. zāla, n. a. zuwul', to decline (as the sun) ; cease to be in place, remove ; start on

a journey and change one's mind.

Masu, s., c. art. *namasu*, the time of harvest, or of plenty of food, opposite to *sukei*, q.v., lit. the coming, *namasu narinaga* the coming of food, as yams, taro, bread-fruit, &c.: *mas'* (or *masu*), v. i., to come.

Masua na, s., c. art. *namasua na*, the top, crown, or summit (of anything): *sua*, su.

Masua, v. i., or a., to be bald. A. *nazi'a* to be bald about the temples, *manzu'*.

NOTE.—Sa. *tula*, My. *sulah*, Mg. *sola* bald, A. *sal'i'a* to be bald on the fore part of the head, *sul'at* place of baldness. *Masuku-taki*. See *musuku-taki*. *Masula ki*, v. t., to scorch (as the skin of a pig in order to its being scraped and prepared for cooking): *sulu*.

Masusa, ad., for *mas*, *mais*, today.

Māt', v. i., to ebb; to be low water; hence

Māt', s., c. art., *namāt*, the ebb; low water; the shore left bare at low water. [Sa. *masa* to be low tide; to be sour; to have an offensive smell; To. *maha*, *mamaha*, to ebb, Fi. *māti*, to ebb, and s., *namati* the ebb.] A. *mātha* to macerate and dissolve (a thing in water), H. *masas*, cg., to melt, flow down, to waste away.

Māta (or *mwāta*), a snake. [Sa., Fut., Fi. *gata*, id., *Malo moata*, Santo dd. *mata*, *maura*, My. *ular*, id. (*Ma. ngata* snail, *slug*, *leech*).] A. *h'āta* to creep

along like a thread (a serpent), *mah'it'* place of a serpent, through which it creeps.

Mata, s., the eyes, usually *mita*, or *meta*, q.v.

Mataisau, s., a carpenter. [Sa. *mataisau*, id.];

Mataksau, d., id. Mataisau is lit. the eye (or director or master) of cutting. See (*mata*), *meta*, and *sau*.

Mataku. See *mitaku*.

Mataloa, s., a pig with crooked tusks, one on each side, that is, a mature, full-grown pig. A. *sala'a* and *sala'a* to have or acquire a tooth or tusk on each side.

Matāta, s., a phosphorescent worm (which *gleams* brilliantly). [Fi. *matata* to clear up, as the weather, the sky.] A. *sā'a* to shine; Nm. *mo'ui* phosphorescent.

Matau, s., d. na *mitau*, an anchor: *tau*.

Matautau, v. i., to utter sounds as one in sickness or pain, to groan, moan. A. *'aha*, n. a. *'awh'*, to say ah! alas! oh! to be in pain, (2), 5, id. With *matautau* cf. A. part. of 5.

Matē, v. i., to die; and redup.,

Matēmatē, v. i., to be quiet, soft, gentle; and

Matien, s., c. art. *namatien*, act of dying, death:

Matigo na, s., c. art., the grave, d. *emate n*; *tamate*, v. i., to become calm (wind, wave), s., peace, a calm; also a series of feasts or festivals held every fifth day (see d. syn. *belaki*). [Sa. *mate*, My. *mati* to die,

Mg. maty, a., dead, matimaty lukewarm.] A. māta to die; to become calm (the wind), 4, to soften by cooking. This word occurs in all the Semitic languages.

Matiraira, v. i., or a., to be shining, bright (as any polished surface). See tare.

Matu, d., v. i., to sink. See tiu sa. Mato, and

Matoko, v. i., to remain, abide, to sit: to, toko. [Mg. mito-atra, mitoetra, mitoitra, mitomoetra, to reside, dwell; abide, sit, rest.]

Matōl, ad., to-morrow: tola.

Matolol. See matultul.

Matu, v. i., to abide, to abide standing: tu.

Matu, s., c. art. namatu, d., woman: fafina. [Ja. wedo, Sula nifata, Tidore foya, id.]

Matu ki, v. t., to strengthen or support with posts (a fence), matu ki nakoro; and

Matu na, s., c. art. namatu na, post or stake (of a fence); the backbone, vertebral column, the back: fatu.

Matru, v. i., to be thirsty, to thirst, dd. manru, mandu, maru. [Sa. gālala to have intense thirst, Ml. P. meruh, Epi mereu, TaSa. maroku, Malo madoce, Bugis madoka, Santo (Pelia) marara, Marshall Islands maru, New Caledonia malu, to thirst.] A. "alla, l, b), and 8, to thirst, "alall' thirst, "all' thirsty, ma"lul' intensely thirsty, &c.

Matua, v. i., or a., to be old, mature, elder, then (full-grown)

large, great; also wise, opposite to busa, as meta matua wise, lit. old or mature, i.e., experienced eye, bo matua, wise, lit. old, mature, i.e., experienced heart; te matua the aged, or the ancients; meta matua ki to withhold from (a person, something);

Matuatua, redup. of preceding word, very old;

Matua, s., or ad., the right hand, or side: tuai. [Sa. matua aged, elder, mature (matuatua, dim.), a parent, Fi. matua mature, My. mântuwah a father or mother-in-law, Mg. matoa eldest son or daughter, matoatoa a ghost, apparition, Malo matua right hand.]

Matūki, a. used as s., one trusted in, confident, brave, as a warrior: tuki. [Mg. matoky confident, brave, trusting.]

Matulu, v. i., or a., to be swollen, thick; and redup.,

Matultul, id.: telatela, telatelana.

Matumutumu, d. manubunubu, q.v.

Matuna, s., and ad., c. art. namatuna, d. fatuna, something, anything, somewhere, anywhere, somehow; also a ghost or apparition, lit. something: ma, or fa (the inter. pron. used indefinitely), q.v., and tuna, dem., te (or tu) with the dem. na added to it. See safa, or sefa. H. mah anything, something, whatever, Ch. mah di whatever, what that, that which, A. ma' that which, whatever.

Maturu, d. matur, v. i., to sleep,

bakamaturu ki to put or make to sleep. [My. tidor, Ja. turu, to sleep, Mg. tory, s., sleep, mitory to sleep, Bugis matinro to sleep, Ml. P. metur, Malo maturu, TaSa. tsuruve, Santo dd. chinaru (tshinaru), chinaro, chiranu, noro, rontui, An. umjeg (umjeng), Fi. moce (mothe), Sa. moe, ps. moea, to sleep.] H. yas'en, A. wasina to sleep, sina', H. s'enath, and s'enah, sleep.

Mau, v. i., to recover from sickness, be well; abu.

Mau, v. i., a., and ad., to be together or all together (as a number of men), to be whole (of a thing) redup. mamau, id.; nai mau it wholly, or only (of a substance), nara mau they wholly or only (of a number of persons); and

Mau na, s., c. art. namau na, d. nabai na covering of it (a bird), i.e., its feathers; na mau the bunch of feathers worn as an ornament on the top of the head; na mau nasuma (d. na bau nasuma), nakasu, the top of the house, of a tree; mau naliati (d. bau naliati) mid-day;

Maumau, s., redup., the surface of the land or sea. See bau, bai. [Epi momou the whole, Ha. pau, a., all, ad., wholly, Mg. aby all, every one, the whole, Ma. hou a feather (see under bau sia).] H. 'amam, A. 'amma, to gather together (see bau sia), to be or become universal, to include or affect all, to cover wholly (see derivatives, Lane's Dict.), complete

perfect, universal, whole, numerous, all.

Mau, or amau, a., true, lo-amau, or lo-mau, a true thing, d. mauri, or mōri. [Tah. mau true, Fut. mari, To. mooni, Ma. pono, Sa. moni true]; and Mau, a., used as s., one firm, intrepid, brave, i.e., warrior of such a character, also, in Mau-tukituki, pr. n. of a mythological hero. [Sa. mau to be firm, to be decided, unwavering]; and

Mau sa, v. t., to come upon, obtain, find, bamau ria reach to. See bamau. [Sa. maua to obtain, reach to, Tah. mau to seize, take hold of]; and

Mau āsa, d. mau is, v. t. (to trust in), to desire, tea maumauen, a thing trusted in, or desired, te namauena, id. [Ma. pono to covet]; and

Sera lo-amau āsa, v. t., to believe on or in (him or it). [Ma. whakapono, Fi. vakabau]; and

Mau, ad., very, indeed, continually, as bisa mau to speak continually, toko mau abide continually, constantly, &c. [Ha. mau continually]; elagi mau above indeed, in the highest place, toga mau very far away, malitiga mau very near, etaku mau, or mau-mau (intensive) behind indeed, the last (as the last day), malē mau ua naga this very time, d. mal fa nin (fa for mau), bisa mau few indeed, very few, d. bisiba (ba for mau), sikei mau one only.

[*Fi. dua bau, Sa. tasi pe, one only*]; *mas* (for *mau sa* only one), and *sam* (for *sa mau* one only), are like *sikei mau* (but without the *kei* suffixed to the numeral *sa* or *sē*); *ti bano mau* did not go indeed [*Aniwa, Fut., si fano ma, si fano mana, id.*]; this *mau* after a verb preceded by the negative is very commonly used, but may be omitted, and *ti bano, ti bano mau*, are both used, though the latter is the more common. *H. 'aman* to prop, stay, sustain, support; to carry (sustain) a child; 'amen to be firm, unshaken, faithful, *A. 'amuna* to be faithful, 'amana to confide in, trust, 'amina to trust, be secure; *H. Niphal* to bear in the arms, to be firm, to be of long continuance, continual; to be sure, certain; *Hi.* to lean upon, trust, confide in, believe; stand firm, still, *A. 'amana* generally the same; *S. 'eman* to persevere, be constant, and, contrarily, to cease, *Aph.* to believe, 'amen, &c., verily, truly, certainly, *E. 'aman id.*, also truly, and 'amanawi, id., 'amana to believe;

Mau-tia, v. t., to save, to protect: *mū-tia*.

Maua ki, v. t., to give food to (people, as to those who have been doing something for one); and

Maua, s., c. art. *namaua*, food, or provisions. *A. māna* to give food, *mawunat* provisions.

Māu, d. for *mafa*, swollen.

Maūaūa (*mawawa*), v. i., to be separated. See *mafa, bua*.

Maūori (*mauori*), v. i., to be broken, and redup.,

Maūoriūori, intensive: *bori a*.

Mauri, s., as *mauri nalagi* the place where the wind ends at, to leeward; the left hand or side, opposite to *matua*. [*Sa. muli matagi, To. mui matangi*, the place where the wind ends at, *Ma. mauī, Malo marao, Ta. maul, Epi dd. mali, mau, left, on the left hand.*] See *muri. Mahri manghūra* behind.

Mauri, v. i., to live, *dd. mairi, mōle, bakamauri* make to live;

Maurien, s., c. art. *namaurien*, life. [*Fi. bula, Sa. ola, Fut. mauri, My. idup, Ja. urip, Ta. murif, Mg. velona*, to live, *Epi d. meouli, maui.*] *A. 'ās'a, n. a. 'ais', ma'as', ma'is'* to live, 4, make to live.

Mauri, a., true, *tili mauri* speak true;

Mauri, s., c. art. *namauri*, a prayer or incantation, lit. what is true: *mau true*.

Māus (*mawus*), d. for *malus* (*malifus*).

Mauta, d. *mautu*, s., a rising ground; one's native land: so called because (*i tu mau tu*) it remains *firm* or *continuing*. See *mau*. [*Sa. mauga* a hill; a residing at a place (from *mau*).]

Me, prep., d. *ma, q.v.*

Me, or *mea*, v. i., to make water; also, redup.,

Meme, id., and

Me, s., urine, *me-riki dysuria*, lit. small or scanty *me*; and

Me, or mea, v. i., to flow, wet, us i mea the rain pours out, i me nakoau it (a fluid, as water) flows upon or moistens the pudding; nai me a flood or freshet, lit. flowing water, d. naum a stream, lit. flowing water; na bisi me semen genitale. [Mg. mamany to urine, amanyurine, Ha. mi, mia, mimi, to make water.] A. māha to have water (a well), leak (a ship), 2, to pour water; to wet with water; emit water (the ground), mā' juice (of anything), semen genitale (H. me), H. me (of the feet) euphemism for urine. See Ges., Dict., s. v. ma', who gives a root mo' to flow.

Mē, s., c. art. namē, d. namai, a rope, or string. [Sa. maea, To. maia, id., Mg. fehý tied, mifehy, mafehý to tie, kofehý a cord or string, i.e., that which ties.] E. mawakha, contr. mokha to tie, bind, mokh a bond, band, rope, vinculum.

Me, and

Meamea, long; as tali me tuturu (see tuturu), a rope long, hanging down, i barau meamea it is long, like a long streak of water running down a tree, or the face of a cliff. See me, mea to flow.

Memi, d., v. i., to be gentle, tame: mao, maomao.

Mela, melamēla, for mala, mala-mala, fool, foolish.

Melat, s., c. art. namelat, or malat, flower (of a plant), then flower (of anything), that

is, crown or most excellent part, as namelat natamole the flower of men, the most excellent of men. A. warada 2, to flower, ward' a flower.

Mele na, s., c. art. namele na, the hollow; as namelēru na the hollow (palm) of the hand, d. nal'nāru na (see alo, aru, belly, hand), namele natuo na the hollow (sole) of the foot or feet, namele gere na the hollow of the tail of a fish. [Mg. faladia, i.e., fala dia, sole of the feet.] A form of the word bele na belly, hollow.

Melesia, d. melesira. See milesia. Meliboi, or melibai, v. i., to be bent, as grass by the wind, &c.: lifa ia.

Mēliki, d., v. i., to be dilatory, slow: malua, and suffixed ki.

Melita, v. i., to crackle, resound (as one's name): (lot) lita.

Mēlu, v. i., d. meliki: malua.

Mēlu, s., shade, rag mēlu time of shade, evening, melu na its shade, or his shade (protection);

Melu, v. i., to be shady (as the day), and redup.,

Melumelu, id. [Sa. malu to be shaded, to be protected, malu-malu to be overcast, cloudy, Mg. malomaloka shady, cool, gloomy.] H. 'afel obscure, dark (of the day), 'afal to be obscure, dark: cg. 'amal or 'amel. See mali.

Mēlu, s., that which, or what milu departs or removes (from), separates (from): milu.

Men, a. See mina.

Mena na, s., the tongue (of animal); of fire (flame); of

knife (blade or edge); of breaker (edge of the wave); to be the namena, or tongue, of anyone is to be his spokesman; hence

Mena ia, or

Menamena ia, v. t., to lick it with the tongue, tongue it. [Epi mena, TaSa. me, Santo (P.) meme, Guebe mamalo, the tongue.] A. manmul' the tongue, from namala to be a detractor; to creep, climbing up (a tree), &c.

Mer, ad., d. mero.

Mera (for mara), s., c. art. namera, man in general, people, as namera ni Efate, the people of Efate: mera is contracted to fa in fa-fine, q.v., and especially Note 3. A. mar', mir', a male, or, in general, man, Ot. mir'a man in general.

Meraï, a, used as s., pertaining to a male, the male organs of generation, virilia: merai gara (gara bare) addressed to young boys not yet wearing a waist cloth, or naked; a man is sometimes jocularly or disrespectfully spoken of as merai tamana the merai of his father: mare, q.v., with the a. end. i. A. mar'yy' virilis, pertaining to a male.

Mera, s., d. marā, a rippling (of water): meromero.

Mera, conj., lit. with them, or with those: me with, and 'ra them or those, as John mera Peter John and Peter; this can also be expressed John me Peter, and John nara Peter

(John they Peter); with dem. uan,

Mera uan, dd. syn. manag, māga, as John mera uan John and his companions, lit. John with those there (beside him); mera uan can also be used of inanimate things, as fatu mera uan a stone with those (stones) there (beside it), stones.

Merā, d. contraction for meraka, maraka, for makara, q.v.

Merā, ad., again, d. for mero, q.v. Merafālu, some, as koria merafālu some dogs: me with, and rafālu, see lifāru.

Merafālu, s., c. art. namerafalu, contraction of namera rafālu, some people.

Merā gi, d. for

Merā kia, v. t., to go before, leading, to lead.

Merakien, s., c. art. namerakien act of leading, also meramera, redup., leading, and namerameran, s., act of leading or ruling, kingdom, that led or ruled, natamole merakī, or meramera, leading or ruling men. E. marha to lead; to go before.

Merakolau, s., web-like fat on the intestines (of a pig): mera fat (see merei), and kolau, q.v., a web (spider's). In An. this is called nilvanilva (redup. of nilva spider's web).

Merāroa, v. i., to turn round: roa i.

Mer ia, v. t., to do, to make to work, act, namerien, s., act of doing, what is done, conduct; fimeri to be doing something to each other, fighting;

Merimeri, v., to keep on doing.

- A. 'amila to work, Nm. to work, act, be active, practise, 4, cause to work.
- Merei, s., marrow; eel; caterpillar; medulla of banana fruit. H. meri' fat.
- Mero, ad., again, dd. merā, mer, moro, mrō, ro, and mo, m, contraction of mero, as i mero bano he again went, lit. he turned went, d. i mer lēr ban he again went, lit. he turned returned went: roa i.
- Mēromēro, v. i., hoarse, gruff, as i bisa meromero he speaks hoarse, gruff. [Mg. barabara hoarse, having a rough voice, bara-feo a coarse, gruff voice, farina hoarse.] A. "ar"ara, 1, 2, to make rough sounds in the throat (whether with the voice, or liquor, or the breath), "ar"araʔ hoarse sound; sound of boiling water.
- Emeromina, ad., and s., in the world, the world, lit. in the light, opposite to abokas in the under-world, Hades (which is dark and gloomy): e prep., and meromina, s., formed from mirama, or merama, to shine.
- Mēru, v. i., d. for māru, q.v.
- Mēs, ad., d. for maisa, to-day.
- Mēsa, ad., perhaps, expletive used at the beginning of a clause. E. 'emsa but if, quodsi.
- Mesau na, v. t., to desire, and redup.,
- Mesausau, desire much, be lustful;
- Mesauen, s., c. art., desire, will, what one wills: sau.
- Meta, v. i., or a., to be raw, then, unripe, crude, green. [Sa. mata, raw, unripe, Mg. manta raw, unripe, crude, green, My. mantah raw, unripe.] A. 'anut'a to be raw.
- Meta, s., the eye, the eyes: mita.
- Metita, v. i., or a., to be rotten, to be falling to pieces from rottenness. A. tha'ita to be rotten; to be falling to pieces from rottenness.
- Mi, v., to be, d. for bi, q.v.
- Mi a, redup. mimi a: for gumi a, q.v.
- Miel, v. i., or a., to be red, and redup.,
- Mimiel, id. [Sa. melomelo, memelo, red, My. merah, red; the ruby; bay colour in a horse.] A. ma'ir' reddish, 'am'aru of the colour of red clay.
- Mihi, d., masiki, q.v.
- Mikit ia, v. t., d. for makit ia, q.v.
- Mila, v. i., or a., to be shy, skittish, to be wild, opposite to malolo. [My. liyar wild, untamed, shy.] A. hali'a to be uneasy, timid, impatient, shy. Hence
- Mila, s., a wild animal; a warrior sleeping out in the bush and watching to cut off stragglers.
- Milau, for malau, q.v.
- Milāba. See laba.
- Milag, s., a part, or half, c. art. namilag. Ch. pelag a half, A. filag' a part, a half.
- Milago, v. i., d., to be sick, to be ill, have a disease. A. s'aniya, 2), n. a. s'ana' to be ill, to be sick with a latent

- disease, Nm. *moŋ'na'* faint, languid, moribund.
- Milagoen, s., c. art., the being ill, disease.
- Milakesa, or milākisa, v. i., or a., to be darkish green : *milo*, *kisa*.
- M'lame, d., s., c. art. *nam'lame*, dew : *mala* clear (rainless), and *mea*.
- Milātē, dd. *malārē*, *mīlānr*, v. i., or a., to be cold, cold. [Sa. *maalili*, Tah. *mārirī*, Ma. *makariri*, Fut. *makiligi*, id.] A. *makrur'* cold, from *karra* to be cold.
- Milāte, s., c. art. *namilātē*, cold, the being cold, also *namilatea*; and *redup.*
- Milamilati, v., to be coldish : *milāte*. [New Hebrides, TaSa. *makariri*, Ml. U. *milas*, Malo *macariri*, Ml. P. *mereus*, Epi *meneni*, cold.]
- Mile na, s., place, its place, d. for *alia na*, q.v., and see *malo* a place.
- Mile ki, mile raki, v. t., to seek for (as for a pig in the bush), *milemile ki*, id., also *mole ki*, *mole raki*, *molemole ki*. A. 'āla, 2), to go through a place, 4, to seek for; to desire eagerly.
- Mile, or milei, v. i., or a., used adverbially, to be good, good, as *noa milei* a tell good (well) it, *bati milei* a make good (well) it, syn. *noa uia ki*, *bati uia ki* (uia good), dd. *mitā ki*, *butā ki*, as *noa mitā ki nia*, *bati butā ki nia*, id. [Rara-tonga *meitaki*, Tah. *maitai*, Niue *mitaki*, Fila, Meli, Ma. *marie*, Ha. *maikai*, to be handsome, good.] A. *malih'* beautiful, good, Nm. *melieh* elegant, good.
- Milēsia, v. i., or a., d., and
- Milēsira, id., to be faded, dirty, mouldy : endings a and ra; and
- Milēs, v. i., or a., to be faded, drooping, withered : *lusia*. [Mg. *malazo* withered.]
- Miles, s., c. art. *namiles*, the forest, the jungle, the bush. [My. *alas* a forest, *alasan* a forest country; a foundation, *alas-kaki* footstool, Mg. *ala* a forest, a wood, Bugis *alok*, id., Fi. *ra* below.] A. 'aras'a and 'arus'a to abound in grasses and herbs (of the land); 'ars' the earth, soil, region, whatever is below, H. 'eres the earth, land, country, region, soil, Ch. 'āra' earth; below.
- Miles, s., a plant with dark leaves : *les*.
- Milo, or miloa, redup. *milolo*, or *milooloa*, d. *malolo*, d. *mīlo*, v. i., or a., to be dirty, to be darkish, of a dark, dirty colour : *loa*.
- Milu, v. i., to depart, go away (from), remove, *namiluen*, s., the removing, departure. See s. v. lu. A. 'ala' ('alw) to remove, or go away (from).
- Mim, or mam, q.v.
- Mimi, s., voc., aunt (paternal) See *simam*. [Fut. *moma*, id.]
- Mimita, s., a sign, a showing of something. See *mita*, *mimita*, v.
- Mina, a., sweet, pleasant, nice. See *kasi*. [Tah. *mona*, *mona-mona*, *momona*, My. *manis*, Mg. *manitra*.]

Minranin, d., ad., now; mi nra nin, mi time, nra nin this here; as to mi compare ma day. E. yom to-day, now, this time.

Mina, tongue. See mena.

Mini gia, d. minu gia, munu gia, d. munuma (munu-ma), v. t., to drink, also minu, munu; hence namunuen and namunugien, s., drinking, drink. [Fi. gunuva, unuma, Ml. min, Malo inu, Epi muni, Sa. inu, ps. inumia, s., inumaga, Santo o'o-mia, ulu-mia, My. minum, Mg. minona.] Ch. s'tha', 'is'tho', S. s'tho, H. s'atha, E. sataya; and with the th changed to k H. s'akah, A. saka', E. sakaya, to drink.

Mirā gi, d. for mera kia.

Mirama, v. i., to be light, to shine; namirama, s., light; emeromina in the light, the world;

Mirama ni a, to shine upon or on it, or him. [Sa. malama to be light, malamalama, v., to be light, s., light, malama, s., the moon, a lamp, torch, Ha. lama a torch.] A. lama'a to shine, &c.

Mirārā, v. i., or a., to be light (not heavy), slender, small. A. rakka to be thin, slender, slight, rakaraka to pour out not much (water or other thing).

Mirati, redup. miratirati, d. minrat, minratinrat, v. i., or a., to be loosed, untied: rat ia. [Ma. matara, Sa. matala, matalatala, Tah. matara, mataratara, to be untied.]

Misafe, misafesafe, v. i., to be separated (as a cocoanut from its branch): safe.

Misaki, d. masaki, v. i., to be sick, to have fever, to be ill. [My. sakit, Sa. ma'i, Fut. maki, Ml. P. mesek, Epi dd. msaki, miei, id.] And

Misaki, or misakia, s., c. art., sickness. [Fut. makiga sickness.] A. s'aka', 2), to afflict (someone, a disease), s'akat disease, mas'kuww' afflicted with a disease.

Misal, v. i., or a., to be removed, separate (from others). A. 'azala to remove (one). 5, 6, 7, 8, to be removed, 8, separate (from others), manzul', separated, removed.

Misal, misalsal, or misali, misali-sali, v. i., or a., to be light (not heavy). See sali.

Misaru, v. i., to hang down, prostrated: saru.

Misei, or misai, miseisei, v. i., or a., to be open, cracked: sai.

Misera, v. i., or a., to be parted, disjoined (as joints), separated: sera.

Miseroā sa, v. t., to desire, covet: soroā sa.

Miseroana, s., c. art., coveting, covetousness.

Miseri, s., c. art., part of a woman's dress, consisting of a little mat, terminating in a bulky fringe, attached to the waist cincture and hanging down like an apron. See seri. A. 'azzara to cover the body with the covering or garment called 'izār, mizar', a garment, covering, Nm. an apron.

Misimis, s., d. masimasi.

Misimis, v., d. masimasi.

Misa, or *misa*, v. i., to be stinking, rotten, decayed, wasted away; and redup.,

Misimisi, v. i., to be wasted away (of a very old man). Ch. *mēsa*, S. *msa* to be decayed, putrefy.

Mit, s., c. art. *namit*, a mat; so called because plaited—see *bau sia*, Ml. *vij*, Epi *mbie*, to plait (a mat). [Ml. *devij*, Epi *yembi*, a mat.]

Mita, v. t. (also *meta*), to look at, watch, observe, view, as *i mita natai-inlagi* he watches or observes the cloud (to see if it will rain) *mitā sa*, or *mimitā sa*, look at, watch it (anything); and *mita gita*, or *bakamita gita* = *leo goro gita* (see *leo*) watch, look for, look out for (expecting) us: *bakamita*, v. t., same as *mita*. [Sa. *mata* to look at, *mata-mata* to look, to view, *ma-mata*, id. (of many), Ha. *makai*, *makaikai*, to look at closely, inspect, search out, spy, act the part of a spy, to look on, look at, to examine secretly for evil purposes, To. *mamata* to look, look at, behold, discern.] A. 'āna 1, to emanate (water), to be a spy, 2, to flourish, produce flowers (a plant), to show, make conspicuous, 3, to see, look at or on, 5, to look at malevolently, to look at well, accurately, to be manifest, conspicuous, 8, to look at malevolently, to become a spy, to view or watch, to look out for.

NOTE.—Mita is probably *mu'tan'* Mod. A. *mu'tān*, the n. ag. (Participle) of 8.

Mita na, s., c. art. *namita na*, the eye, that which sees, looks at, watches, or observes; *mita noai* a fountain; *mita* the beginning; *mita bud*, shoot, "eye" (as of a potato), bud, germ, offshoot (of men); *mita nalagi* eye of the wind; *mita bagona* eye of its end, point of its end, end; *mita* a window, door, or other opening, as the eye (of a needle); *i bi mita na* to be the eye (*i.e.* guide) of someone; *namita nalo* the eye (price) of something; *mita kita* a spy (in war), see *kita*; *mita ni elo* (or *al*) the sun (eye of light, or fountain or source of light), lit. eye of the sun. [My. *mata*, Mg. *maso*, Sa. *mata*, the eye, &c., Fl. *mata* eye, source, opening, point.] See *mita*, v.

Mitā, v. i., to bleed, *mitā ni a* bleeds on it, as *i tumana mitā ni a*, redup. *mitāmitā ni a*, he bleeds on himself (covers himself with blood), used also of rust—it rusts (covers itself with rust): *rā blood*. [My. *bārdarah*, Bu. *madara*, to bleed.]

Mita-bago na, s., end, lit. point of its end: *mita*, s.

Mita-busa, s., orphan child: *mita* s. (bud, shoot), and *busa*, q.v.

Mitaga, and *mitagataga*, v. i., to be heavy: d. *miten*, q.v.

Mitailau (*mita-i-lau*), s., d. syn. *bilē-mita*, q.v., lit. germ or

- source of the tribe or community. See launa.
- Mitaki, v. i., to be inclined to one side : taki, tā.
- Mitaki, *i.e.*, mita ki, d. milei, q. v.
- Mitakisa, s., blind, the eyes receding into the head : mita eye, and kisa.
- Mitakitik, d. matakitali, a., last or first of a row (as of men); from closing up, or, as it were, binding together the series : taki a.
- Mitaku, or matakū, v. i., to fear, be afraid ; mitaku or matakū ki, usually contr. to mitau ki, or matau ki, v. t., to be afraid of, to fear ; baka-matakū ki, to frighten (one) ; hence
- Mitakua, s., c. art. fear ; and
- Mitakuen, s., c. art., act of fearing, fear. [Sa. mata'u, ps. mata'utia, My. takut, Mg. tahotra, s., fear, matahotra, v. i., to be afraid, to fear.] A. taka', v. t., to fear (derived from waka', 8), takiyyat fear, caution, taking heed, takwa, fear of God, takiyy' fearing God. See *infra*, mita-taku.
- Mitamai, or matamai, or mitimai, ad., to-morrow. [Mota matava morning, Sa. tafa to dawn.] A. sabaha, 4, to be morning, to be early, to dawn, E. sabha to become light, or day, to dawn, A. sabah' morning, masbali' and musbali' morning, dawn.
- Mitanielo, s., the sun, lit. eye of the sun : mita ni elo. [*My. mata-ari*, Mg. maso-andro.]
- Mitāo, d., v. i., d. mitefe, q. v. : tao, roa.
- Mitarau, s., c. art. tribe, lit. the bud, or germ, spreading out into many branches : mita, s., and rau.
- Mitariki, s., the seven stars, lit. little eyes : mita, s., and riki. [Sa. matalii, Ma. matariki, id.]
- Mitariki, s., as, lo mitariki to look with little (*i.e.* contracted) eyes. Same word as preceding.
- Mitaru, v. i., to sink down : tiro.
- Mitasabo, s., a stranger, lit. eye not knowing : mita, sabo.
- Mitataku, v. t., as, i tumana mitataku na he heedfully watches himself, he being afraid watches himself : mita, v. t., and see mitaku.
- Mitau, or matau, v. i., to abide, continue : tau.
- Mitau ki, v. t., to fear : contraction for mitaku ki.
- Mitaukien, a., dreadful, to be feared.
- Mitausi a, v. t., to look after : mita, v. t., and usi, v. t.
- Mitefe, d., v. i., to fall down, as a portion of a precipice : tibe. See roua, roa.
- Mitefe-risu, v. i., to fall down (see preceding word), rushing or slipping to a distance : risu.
- Miteftef, v. i., and
- Mitefūtefū, id., to twitter, chirp, peep (of a bird or fowl), to make a whispering noise (of men). H. sifsaf to twitter, peep, chirp (of birds), to make a whispering, peeping sound (of the voice of a wizard).

Mitei, or mutrei, s., c. art., breadfruit cheese (salt and sour), that is, breadfruit fermented and preserved. [Sa. masi, id., My. masin, salt (as water), Mg. masimasina saltish, rano-masina the sea (salt water).] A. māsi' salt (of water).

Mitela, v. i., or a., to be broken (as crockery, or pottery). A. thala'a to break (the head), muthalla' broken.

Mitela, s., c. art. namitela, a fragment, lit. that which is broken, the broken.

Mitèn, v. i., d. mitāga, to be heavy, to be burdened: tien, or tienā, q.v., as also tago, tagie. [Mg. entana, s., burden, voa entana lifted up, mientana to set out, taingina placed upon (a horse), tongoa placed upon, My. tunggang to ride, be conveyed by any vehicle, tanggung to bear, carry.] S. t'an to carry, Aph. to burden, load, ta'no' a burden, H. ta'an, Ch. tē'en to be laden, A. t'a'ana, 8, to sit on a camel, H. sa'an to move tents, go forward (as a nomadic tribe), A. t'a'ana, id., E. sa'na, sa'ana, to put on a horse, &c., and consequently of other things where one sits, is placed, upon another, sēun burden.

Miti, v. i., to move rapidly, to strive, quarrel, to jump backwards and forwards excitedly in a quarrel or a rage, to land or remove from a canoe; miti goto depart or go rapidly

across (as an arm of the sea); and redup.,

Mitimiti, v. i., to throb, flutter (as the pulse). H. naṣah to fly, Hi. hiasah to quarrel, massah strife: cf. tiri.

Mitiri a, v. t., to write, to carve, cut or make figures;

Mitimitiri, a., figured, as cloth ("print");

Mitiri, d. mautsiri, s., c. art., writing, figures; and

Mitirien, s., c. art., act of writing, what is written. [Santo d. turi, My. tulis to draw, delineate, paint, picture, figure, write, Mg. soratra colour, writing, written, misoratra to be spotted, printed, of different colours, and soritra, misoritra to mark, engrave.] E. sa'ala to paint, figure, A. sāra, 2, to figure, paint, 5, to be formed, musawir sculptor, painter, Nm. 2, to form, draw, trace, paint. The radical idea is that of cutting.

Mitiri, s., a kind of locust or grasshopper (so called from its mode of moving);

Mitiri, v. i., to leap flying (as a grasshopper): tiri.

Mitroa, v., to think, mitroa ki, v. t., to think of or about, dd. miroa, mitoa, mintoa, minroa; redup.,

Mititroa, d. minintoa, v. i., to be thoughtful, sensible;

Mitroān, s., c. art., act of thinking, thought: ro, roro, trotro, rara or trara, romi or rumi. [Mg. eritra, eritraritra cogitation, mieritra, mieritre-

ritra, Fut. mentua, To. ma-natu (Sa. manatu), to think.] S. 'etra'i to think, Ethpa. of r'o', Ch. ré'ah to think, H. ra'ah, (3), to delight in, rea' a friend, lover, one loved, thought, will, Ch. ra'yon thought.

Mito (mwito), v. i. or a., to be short, redup.,

Mitemito, id., d. būru, burufūru. [Tah. mure. muremure, Ma. poto.] H. kašar to cut, kašer to be cut off, to be short, short, A kašara to be short, 3), to cut (hair), to make short, maksur' short.

Miu, v. i., to be wet : eg. mea. A. mai' fluid, ma'a to flow gently on the surface, 4, to be dissolved in liquid.

Miura, s., c. art., dew : miu, and ura, q.v.

Mo, ad., contraction of mero.

Mo, d. for bo, dd. fo, uo, o.

Mō na, s., father or mother-in-law, son-in-law. See buruma, s.; hence,

Mo-naki, v. t., to be related to (one) in this relationship : buruma ki. E. ham father-in-law, son-in-law, A. ham', hamō, ham'o, &c., father-in-law or kinsman of the husband or the wife, Nm. hamou father-in-law, hamaya mother-in-law, H. ham, Assy. emu, father-in-law, Samaritan, a son-in-law, also, one espoused. "The proper signification of the word lies in the idea of affinity."

NOTE.—E. Mai ma = Ef. mo, Fila ma, brother-in-law,

vugōna (vungōna, nearly pronounced like vumōna = (in meaning) Ef. buruma ; in Tah. momoa to espouse, to contract marriage.

Moa, d., verbal pron., 1 dual, excl. pl. bu.

Moās, d. for mafasu.

Mobu, d. m'bua, v. i., to sink : bua II.

Mofa, s., when the blood of men or animals has been shed, and forms a pool on the ground, one feeling the smell of it, or of any similar thing, says i nabo mofa it smells mofa ; taumofa (tau mofa) to make a sacrifice or offering to the natemate. See taumofa. A. ma'habat a small pool.

Mok, s., water flowing from the eye ;

Mokemok, v. i., to flow from the eye (of water), to water (of the eye) : eg. miu, mou. H. mug to flow, flow down, dissolve.

Mokot, d., s., tongs : mikit ia.

Mola, v. i., to yawn. [Ma. ko-whera to open, gape.] H. pa'ar to open the mouth with a wide gape, S. f'ar, A. fa'ara.

Mole, d. balo, v. i., q.v.

Mole a, or mole ki, molemole ki, d. mile a, mile ki, q.v.

Moli na, s., d. batoko na, q.v.

Moli, v. i., d. mauri, to live ;

Molien, s., c. art., d. maurien, life.

Momoā, or momo, d., v. i., to yawn. [Tah. mama to open the mouth, Sa. mavava, Fut. mava, to yawn, Mg. vava the

mouth, vavana talkative, vava opened, mivava, v. i., mavava, v. t., to open, vavatra spoken.] H. peh mouth, A. fah' mouth, faha to speak, fawiha to have a wide mouth.

Momoa, v. i., d. for amoamo, amo'mo.

Monamona, v. i., or a., to be yellow. [Ma. pungapunga yellow colour, Mg. vony, s., yellow, Amboyana pokko, d. apoo, Ceram pokko, yellow, d. uninim, My. künig, id.] A. faka'a, n. a. fuku', to be yellow.

Monam, d. monau, s., c. art., grass (of any kind). A. nama' to grow, namāya vegetation, manma', place of (a tree's) growth. The word "grass" is connected with "grow."

Mono ti a. See munu ti a.

Mori, d., a., true, tili mori speak true: mori true, used like loamau, lesoko, also amori: mauri, mau, true.

Morese na, s., d. borakese na, q.v.

Moro, ad., d. mero, q.v.

Moru, v. i., to sink, or be covered with water, as a canoe in the waves;

Moru aki, v. t., to sink, overwhelm (a canoe), as, nabeau i sera moru aki rarua the waves rush, sinking, or covering, or overwhelming the canoe;

Morua, s., c. art., the deep, i.e., the deep sea;

Mōru, s., any deep place, as a hole, pit, grave; hence imrum (d. imrau) inside of a house, i.e., moru nasuma, or moru

uma, the hole, i.e., the inside, of a house. A. "amara to cover (a thing with water), 'amar' much water, deep (of the sea), Nm. to overwhelm, drown, "amra deep water, abyss.

Mos ia, for amos ia, q.v.

Mōso, s., the entrance to a harbour; a space or tract of country, as that between two mountains; pr. n. of the village and district on the northern end of Deception Island, at the boat entrance to Havannah Harbour, and in Ro-Moso, name of an inland village and district. H. mahōz a sea-port, coast, Ch. id., also a region, A. ha'z' border, side, region, hence also a port.

Mota, s., c. art., and redup.,

Motamota, id., rubbish, refuse, as leaves of trees fallen on the ground, &c. [Sa. ota rubbish, Ma., Tah., ota, Ha. oka.] And

Mota, v. i., or a., to be covered with rubbish, dirty. [Sa. otaotā full of rubbish: a. ending a.] A. "otā' rubbish, refuse, husks, leaves, and scum mixed together, "ata' to have rubbish mixed with scum (as a river).

Mot ia. See mut ia.

Mot, s. See mut, s.

Mot, or motū, s., c. art. namot, as nataku namot back of the land, or island; lit. what is broken off, hence a district or place. [Sa. motu islet, district, motu to be broken off, ps. motusia, v. t. motusi, s. motusaga, v. i. motumota, s.

motumotuga, My. putus to break, Mg. maito broken asunder, snapped, maitoito broken in pieces, otosana being cut, broken, snapped.] A. makta' a place. See the verb under koto-fia.

Mou, mounou. Same as miu, q.v.

Mu, verbal suf. pron., 2 pl., you, d. kama.

Mu, v. i., to coo (as a dove), to hum—see fu. [Tah. mu, a buzz, mumu to make a confused noise, as of a multitude of persons talking together, Ha. mumu, id., Sa. muimui, to murmur, Fut. mu to buzz, Mg. moimoy hum, murmur.] H. hamah coo, hum (as a multitude), A. hamhamah to murmur, &c., Nm. to whoop, drone, sing lullaby.

Mū nia, v. t., to take out (a thing, as out of a basket). [Mg. voaka, mivoaka, to go out, mamoka to drive out, take out.] See under bua III.

Mua, v. i., to flow out, flow (of the tide); hence

Muāna, s., c. art., the flood tide, as opposite to the ebb; and

Mua-goro, s., c. art., dd. fuagoro, māgoro, a spring of fresh water on the shore that is covered (goro) by the sea at high water: bua III.

Mubu. See mobu.

Muku ti a, v. t., to cover or enclose in leaves (as bananas, to ripen them); to rub, wipe off; and

Mukumukuen, s., c. art., the doing so. [Fi. moko-ta, to embrace,

to clasp round with the arms, Ma. mukumuku, muku, to wipe, rub.] A. haka to sweep, cleanse by sweeping; to rub; to surround, embrace, enclose.

Muli a (mwuli a), v. t., to work into a round mass, as dough or clay; to gather rubbish into a heap; to clasp a pig (or man) round with the arms; and Mulimul, v. i., or a., round.

[TaSa. molmol, Ml. P. moromor, Fi. momoqiliqili, My. bulat, Mg. boribory, round.] This word radically means to roll as to roll dough into a mass; to roll rubbish or pebbles into a heap; to roll or clasp the arms round one. H. 'agal i.q. galal to roll, revolve, 'agol round, and is cg. to gulu tia, &c.

Mulu sia, v. t., to strip off the skin, and

Mulu, v. i., and tamulu, to cast the skin (as a snake, a crab, a scab, men in myths), redup. mulumulu; and

Mulu na, s., c. art., the skin which is cast; then, the lower rank which a chief casts off on his being promoted to a higher. [Fi. kuli skin, kulu-caka to strip off the skin, Mg. hoditra skin, manoditra to strip off the skin, hodorana being flayed, skinned, Ef. kuli, d. uili (wili) and uli, skin, mulu si a to skin, mulu, also tamulu, to cast the skin, i.e., to be skinned, or to skin oneself or itself.] A. gild' skin, galada, 1, 2, to skin, to strip off the skin.

Muluen, s., c. art., act of casting the skin; namulusien, s., the act of stripping off the skin.

Mulua, s., a grove or clump of trees: ulua.

Mūmū, a., saving, protecting, preserving: mū-ti a, or mau-ti a.

Munu gi a. See minu gi a.

Munu-ma, d. munu-gi.

Munu ti a, v. t., to close up (as a wound, a hole in cloth, &c.); hence

Munuai, or munue, s., a sacred man (natamole tab) who by his natabuen, or magical power, closes up, or heals, wounds received by men in battle: bunu tia.

Mūri n, v. t., d. for mesau na;

Mūrien, s., c. art., d. for mesauen.

Muri a, v. t. (d. busi a), to return (as a thing borrowed), to repay, recompense, requite (for work done), to return (an injury), repay (a person, for an injury), redup. murimuri; hence

Murien, s., c. art., the act of returning, repaying, pay, requital, recompense, retribution.

Muri na, s., c. art., the after part of a thing (as of a stream, that is, the place to which it flows and where it ends), opposite to namita na the fore part of a thing (eye), beginning, source. [Fl. muri-a to follow, also to imitate, Ma. muri rear, hinder part, Sa. muli end, back or hinder part, rump, mulimuli to follow after, To. muli, mui, Ja. buri, the back, rear, behind, after, *My. burit* the fundament,

Mg. vody the posteriors, stern (of a ship), voho the back, fody returned, sent back, namody to return the thing bought, verina returned, sent back, mamerina to return, send back.] See also mauri, busi a, bisi na, bui na, kui na, kusu na, kihi na, fua na, bua na, gere na, uri na. A. 'ah'h'ara to be behind, after, Nm. mo'weh'h'ar placed at the end, mouh'ir stern, hinder part, 'eh'ir, end, 'uh'ur' behind, after part, H. 'ah'ar to be after, behind, 'ah'ar after, behind, hinder part, extremity, 'ah'or hinder part, rear, meah'or from behind, behind; also in Arm. and E.

Murasa, d. marasa.

Muru, v. i., to laugh, muru ki to laugh at (one). See bukaru. [Motu kiri to laugh.] A. kahara to laugh.

Murubua, s., a bat: moru, bua; from its dwelling in deep holes.

Musa gi a, v. t., to take on board a canoe or ship (men or things); redup.,

Musamusa; and

Musagien, s., c. art., and

Musamusoen, s., c. art., the act of doing so; and

Musi a, v. t., to put or drag immersed in the water (a thing, as a log); and

Musu, v. i., to dive (as a man), to set (the sun); elo i musu the sun sets, or has set. A. "amasa dip, submerge, to set (as a star), and kamasa dip, plunge, dive, and makasa immerse in water.

Musi a, v. t., to remove a child (from the breast), wean it; and

Mus (ki susu), v. i., to be removed (from the breast). H. mus' remove, take away.

Mus ia, v. t., rub, smooth, flatter; Musamus ia, id., redup. : mos ia.

Musuku taki, v. t., to abhor : siki naki.

Mut, v. i., to slip or fall out, as a rope out of a block. A. ma'afa to take a sword out (of its sheath), 8, 'amma'ta, id., also, to fall out (as hairs).

Mū-ti a, v. t., d. for mau-tia, to save, keep, preserve, protect. A. 'amana, 4, render secure, protect, give security to (someone). Hence

Mütien, s., c. art., act of saving, salvation.

Mut ia, and mot ia, v. t., to bind : ut ia, ot ia ; and

Mut, s., c. art., a bond, rope. A. makata, 6), bind, mukt' bond, rope.

Mutui, v. i., to sneeze. [Sa. mafatua, to sneeze.] A. nafata (cf. 'afata, 2) to sneeze.

Na, ad. of assent, and interj., d. syn. ko : dem. na. H. na indeed, &c.

Na, d., dem., this, as mal na this time : in.

Na, sometimes a, also in, nī, n, la (in lausu), the article. [Mg. ny, Epi na, Fi na, a., Sa. le, the article.] A. al, hal, H. ha, A. a (the l being

assimilated to certain letters). In Mod. A. al is pronounced al or el, and l'. In South Arabia am was (and even still is) used for al. A. al (and H. ha) is sometimes used as a relative pronoun ; so in Efate : see nig, agi.

N', a particle expressive of past time, in nanum, nāsa, nanōasa. [Mg. n', Sa. na, sign of past tense.]

Na, d. n, and na or nia (in sikina, or sikinia), nom. suf. pron., 3 sing., his, her, its. [Sam. na, sing., Mg. ny, pl. and sing., My. nia or fia, pl., and sing.] See nai, note.

Na, d. n, verbal suf., pron, 3 sing., him, her, it. See nia and nai, note.

Nabatī na, s., tooth, teeth ; seed, also the shoots from the roots of a banana, and the shoots or roots of taro. [Ml. ribo, Epi livo, Sa. nifo (whence nifoa), Fut. nifo, Mg. nify teeth.] See also bati, beti, bitia or fitia. A. nāb', pl. nubūb', &c., tooth, teeth, nāba, 2, 4, to put forth roots (a plant).

Nabe, s., d. mbat, club. Nm. nabboud and nabbout, id.

Nābe, or nābea (nakbe, or nakbea), d. nakima, s., a hollowed log, set up in the middle of the malala or mala, used as a drum or musical instrument in the dances of the intamate, and on which the face or other symbol of the natemate (the deceased) is carved. [Sa. nafa, To. nafia, Fut. kafa, a drum, Ml. U. nambwi, id.] H.

nekeb a hollowed thing, that which is hollowed, used as a musical instrument (Ezekiel xxviii. 13), English Version, "pipes;" "thy tabrets and thy pipes;" from nakab to hollow out.

Nabis, s., end, the last, d. nakis: bisi na.

Nabo, or naboā, d. tamo, v. i., to smell; and

Nabon, s., smell. [Sa. namu to have a bad smell, To. namu odour, either good or bad, Fut. namu.] See boā. A. fāla, 6, to emit odour.

Nabua, s., a road, path. A. nabiyy' and nabiy', id.

Nafete, d. sefete, d. nefeha, d (te)uase (wase), inter. pron., what? which? M.S. mudi, A. mada, Nm. made, what? Nafete is na art., and fete, and sefete, se dem., and fete.

Naga, or nag, dem., this, that: na, dem., and ka dem., changed to ga.

Nāg, or nāga, s., dd. lāg, rāg, nrāk, rān, time. A. 'ān time, and art. al, l'.

Nagasa, inter. ad., when? i.e., naga sa? lit. what time? also indefinitely, when, whatever time. Ml. U. seve-lig = Ef. d. sefe-nag = what time? = naga-sa?

Nago, pers. pron., 2 sing., you, dd. ago, ag, nigo, keiga, keina, nēgo.

Nagore na, s., nostrils, nose. See gore na.

Nai n, d. for nani n, child. See nei n and ani.

Nai, pers. pron., 3 sing., he,

she, dd. ēnēa, or inia, gā, niga, kinini. [My. inya, or inia (Ef. inia, sing.), pl. and sing., they, he, she.] M.S. ani (also enehe, anyaha), 'ni, na they, those (also enya these), also ignorantly used for sing. sometimes, S. hanun (hanen), anun (anen), they, these, verb. suf. enun (enen), nom. suf. hun (hen).

NOTE.—Nai is na dem., and i (for ni); nigā is ni dem., and ga (for na); ga is for na, which is nia in inia, and na in nom. suf.

Nai, s., water, d. for noai, nifai. Nai, i.e., n art., and ai s., side board of a canoe to keep the waves out, a protector or defence of a place (a warrior who keeps out the enemy); d. a fence. [Sa. ai a fence, a railing, ai to fence in, To. a fence, Ha. pa, v. and s.] See under baka, s.

Naita natuo, s., d. for ua-nate-natuo the calf of the leg, hence nalake naita natuo n the ankle, lit. the base of the calf of the leg.

Nakate, s., d. syn. nete, q.v., lit. the that that.

Nakima, s., d. nabea.

Nakis, s., d. nabis: kusu na, kibi (or kisi) na.

Nakis, or nakisa, or nakes, s., green or blue paint: kesakesa.

Nako na, s., the face. See ko: n art., and ako; hence

Nakonakoa ki, v. (formed by a, a. ending, from preceding word) to assume the face, or appearance of (ki) someone,

Nakonako ki, v., to face (someone), i.e., front (him). A. wagaha, 5, id., to front or face each other.

Nālu, or nālua, an arrow. A. nabl' arrow.

Namu, s, d., mosquito, d. na mamamami (d. batirik = small tooth). [Sa. mamu, Tah. namu, ramu, Fut. namo, My. namok, Bu. namok, Mg. moka, Ml. U. num, TaSa. moke, Malo mohe, Ta. kumug, An. inyum, Motu namo, id.] See mu, v. The n in namu is the art., and namu is the buzzer or pinger.

Nanoa na, s., the neck, i.e., n' art., and anoa neck, cg. manua na, q.v. [Santo d. alo, d. ralo, Bu. olong.] A. 'unk', 'unuk', 'anik', neck.

Nānua, s., necklace, beads, i.e., n' art., and anua. H. 'anak necklace.

Nanofa, ad., d., yesterday, and Nanoasa, ad., d. nāsa, the day before yesterday, and

Nanu, ad., d. nanofa, and

Nanum, ad., d. nanu, yesterday.

[Fi. e na noa, Santo nonovi (pwanovi to-morrow), Epi niobo (bani = maisa = to-day).] Nan-ofa, nan-u, nan-um, consist of ofa, u, um, day (see ma, s., day), and (Fi. e na noa, e in or on, na the; noa past day = nu, num, nofa) nan', i.e., na the art., and n' particle expressive of past time, as in nāsa, *infra*. Nanōasa (for nanofasa) has sa (for rua, sometimes ra, 2): hence na nofa, lit. the past

day, and na noasa the second past day. Nanoasa, nāsa. [Epi nua, d. niaha, Ta. d. neis, id.]

Nāo, s., d. noa, q.v.

Naob, s., lime, d. noba, q.v.

Nāra, pers. pron., 3 pl., they (for nai 'ra), d. gara, or nigara (ga 'ra), d. inira (inia and 'ra). See ra, ru, and nai.

Naro, d. for nalo. See lo a thing.

Naroa, s., na, art., a current (of water, especially in the sea): so called because i roa turns (itself). See roa.

Nāsa, ad., the day before yesterday, d. nanoasa: nāsa is without the article and for noasa (in nanoasa).

Nasafa, inter. pron., also nasefa, and nesefa: na, art., and safa, or sefa, q.v.

Nasaga, s., na, art., a stretch of sea between two places. See saga.

Nasu na, na art., s., juice, what flows out, or exudes. [Sa. su to be wet, sua juice.] A. nazza to exude, nizu flow, water.

Nāta, a person. See ata. Nāta na, or nāte na, soul, spirit;

Natamole, a living person,

Natamate, or natemate, a dead person, a ghost, a demon, an object of worship. See ata, moli, mate, atamole, atamate.

Natara, s., n art., and atara a., a virgin, young woman; naguruni atara a young woman; and naturiai a young man, bia aturiai young men. (My. dara, Ja. rara, a maid, virgin.)

- A. 'adara to be a virgin ('adara' a virgin), 2, to circumcise; to begin to have a beard (young man), 'idār' a beard, hence with a. ending aturiai bearded, or beginning to be bearded, a young man.
- Nātē, or nātsē, s., the banana, or plantain, plant and fruit: n art., and ātē, or ātsē. [Ml. P. nevij, Ml. U. navits, Ero. nobos, Epi vihi, Am. nohos, Ml. dd. navis, abus, Paama ahisi, Fi. vudi, Ulawa huti, Fut. vuji, Fila butsh', Aniwa hutshī, Niue futi, My. pisang, Ceram fudi, phitim, Sanguir busa, Mg. ontsey, d. hotsy, id.] A. muz', Amh. muz, id.
- Nātī-kuru, s., dried, withered banana leaves. See kuru, a.
- Natamate, for natamate. See atamate.
- Natoara, s., n art., a kind of grass (sword grass). H. hašir grass, A. h'as'ira to be green.
- Naturiai, s., aturiai, a., young man. See under natara.
- Näu, s., reeds; Pan's pipes; for nausu: na art., and usu, q.v.
- Nau, v. i., usually nu, q.v.
- Nau ia, v. t., to rub, wipe off. See nu ea.
- Nāua (nāwa), n art., and āua (āwa), q.v.
- Nē a, for noi a, v., to dwell, or be, beside (someone): the verb no is intransitive, and i is the t. prep. [Fi. no to lie (of things, not persons), Sa. nofo to sit, dwell, remain, Ma., Tah., Ha., noho.] H. navah and naah, to sit down, to rest, to dwell.
- Ne, dem., here, there, this, that, uane, kine, netu. See-in, na. [Sa. nei this.]
- Nei n, or nai n, s., his child, d. for nani n. The n of ani, q.v., is elided: nai for nani.
- Nēgo, pers. pron., d. for nago, q.v.
- Nēko (for naiko), s., n art., and eko the wooden mallet for beating native cloth (in making it). [Sa. i'e, To. igi, id., Ha. ku, kuku, to beat native cloth.] A. waka'a to beat, 7), to sharpen, make thin a knife, 8), make slender, &c., waki' sharp, thin, slender. To. igi means also small, Ef. iki, kiki, id.; and kie also belongs here, the leaf being rubbed and split into slender threads.
- Neinei a, v., as boka neinei a beat it soft, beat making it soft (or weak). See maneinei.
- Nēru, nāru, and nieru, war, lit. arms: art., and aru, q.v.
- Nēt, d. for binēt, banotu, q.v.
- Nete, s., a thing, anything, something, d. syn. nakate: art., and te, dem., lit. the that. Neto ra their thing, also āra te, id., āgu te my thing, āma te thy thing.
- Netu, dem., this, that: ne, dem., and tu, v., lit. this or that standing out or up.
- Netua, d. nerua, s., twins, art. and tua, or rua, 2, lit. the two. [Fi. drua, id.; also double, a., as a double canoe, a double fruit.]
- Neta ki, v. t., to throw, net ia to throw upon, hit with a thing thrown. A. nada' to

throw, H. nadah, Pi. to cast out.

Ni, prep., of (genitive), to, belonging to, also i, in, on, at, with art. ani, q.v., t. prep. after verbs, as mesau ni au desire me (also mesau au, d.), ri, as soka ri join on to, and li, as taka li, d. taka ni, thrust on to, also ra in raki, q.v., as toko raki remain, or abide for, i.e., wait for, or wait upon, and i, as in no i, &c. [Fi. ni, i, or e, of, in, t. prep. na, ra, raka, laka, Ma. i of, belonging to, &c., and t. prep., Battak ni, Bu. ri, Holontalo li, Tag. ni, Mg. ny, n', any, of, belonging to.] A. li, H. Arm. lē, E. la, T. nē, id.

Ni, art., also na, in, n. [Mg. ny, id.]

Ni, same as na, ad., and interj ;

Ni, verb. suf., 3 sing., d. nia, q.v.

Nia, verb. suf., 3 sing., same as na, q.v., once (in sikinia, and sikina, his one, he alone) nom. suf. (which usually is na). See nai, inia.

Niba ki, v. t., to throw away, make to go away. A. nafa' drive away, expel, hurl away (as a torrent, rubbish, the wind, dust).

Nifai, s., water, dd. nai, noai : ni art., and fai water.

Nife ni, a., v. t., to fan, t. prep. ni, lit. to wave, or brandish, on or to ;

Nifenife, v. i., to fan, to wave or brandish, as the branches of a tree in the wind ;

Nife, s., a fan. H. nuf to wave

up and down, Hi. henif to wave, to shake.

Nig, d., prep., of (gen.) for (dative), ni art., and g (for gi), i.e., ki, q.v.), dd. nag, nagi, nagki, and, art. without its n, agi, d. agki (gk for k).

Niga, d., pers. pron., 3 sing. : ni art., and ga.

Nigara, d., pers. pron., 3 pl. : niga, and ra.

Nigita, pers. pron., 1 pl., incl. : ninita.

Nikenika, v. i., to be silent, quiet, or noiseless, or stealthy ; also to move quickly along a sharp ridge (of a mountain), or along a log across a stream. [Ha. nihi to walk very softly and quietly, as on tiptoe, to do a thing quietly or secretly, nihinihi standing up on edge, narrow ridged, or edged, Ma. ninihi to move stealthily.] A. naga' to hasten ; communicate a secret, 3, act, or speak, secretly (with someone), naga' branch of a tree, higher part of land, nagwat higher part of land, a secret.

Niko na, s., the spine (ridge) of a cocoanut leaf. See preceding word.

Nin, dem., d., this : n art., and in dem. [My. nun that.]

Ninita, or nininta, d., obsolete, for nigita, niginta, pers. pron., 1 pl., incl., we (and) thou, dd. keigita, igira, akit, nikit : art. ni, and nita (ni we, ta thou). [An. inta, verb. pron., id., Santo d. niti, or inti, separate pron., id., Ml. d. ante, id.,

- My. kita, Mg. isika, Sa. 'o i ta (tou), id.]
- Niti a, or nit ia, v. t., to plane, shave (wood). A. nahata, n. a. nah't', id.
- Niu, s., c. art. naniu, the cocoa-nut palm. [Fi. niu, Er. noki, An. neaig, My. nior, Ceram niula, Ml. kula, Mg. nihio, Sa. niu, id.; niu piu fan palm (therefore niu is a general name for a palm); niui to sprinkle with the juice of the cocoa-nut, Ha. niu to whirl about.] A. nah'lu palm (gen. name), nah'ilu (coll. name), nah'ala to sift, to pour out or sprinkle (snow, as the clouds), Nm., 7, to drizzle.
- No, contr. n, in bano, ban, banotu, &c. [Fi. yani, Sa. ane, To. angi, directive ad., Mg. any there, in that place.] Prep. n (ni), and dem. o.
- No i a, or noi a, d. nē a, noi, d. ne: hence redup. noinoi, and r. binoinoi, d. binofinoi. See nē a.
- Nono, v. i., no (in no ia) redup., to abide, as mala nono abide senseless. See also binoinoi to abide with each other, and binofinoi, or bunofunoi.
- Noa ki, v. t., tell, lit. say to, dd. ni ki, ti ki, nofa, q.v.; noa i, v. t., say or tell it; bino a to speak about each other.
- Noai, s., d. nifai water; for na uai.
- Noa, s. (for na ua), d. nāo, a swell, or wave. See uaua.
- Noba, s., c. art. nanoba, d. naob, lime (ashes of coral); and Nobanoba, v. i., or a., to be dusty, become dust, fly in the air (dust). See abuobu. [Sa. navu lime, Ma. nehu dust, nehunehu dusky, whakanehu reduce to powder.]
- Noba nia, v. t., to wrap in leaves with hot stones and cook, to cook, d. tuma nia; and
- Nobanoba, v. i., to be cooked, soft. See also manubunubu, and d. tomo or tumu, tumu-tumua, matumutumu. [Ha. nopu thoroughly cooked, soft, plump, fat, swelled out, and nopunopu spring or swell up (in the mind), swell, be large, round, spring up.] A. tabaha, n. a. tabh', to cook, roast, to ripen, 2, to grow up, 7, 8, to be cooked, tubbali' pl. of tabih' fatness, tabih' cooked.
- Nōbu, s., flood, d. tōbu. A. tāf to flood (Ct.), tawwafu a flood.
- Nof, d. for num, v. i., q.v.
- Nofa i, v. t., d. noa i, q.v., to tell. A. nabā', 6), 2, show, declare, announce, tell.
- Nono. See ante, no, nono.
- Notinoti, v. i., or a., to be spotted (as an animal). H. nakod spotted (as an animal), Nm. nokta a spot, monakkat spotted, H. nakad, A. nakata, to mark with points.
- Nōtu, d., contraction for banotu, q.v.
- Nu, v. i., d. num, q.v., hence manua, manunu.
- Nu ē a, v. t., to wipe, rub off; redup.,
- Nunu ēa, id., and
- Nūnu, s., a wiper, rubber, and
- Nunu-tafe, s., the wrist, lit. not-

wiper. [Sa. nunu to grate down, nuaga a grating down.] A. thamma, 4), to sweep (a house, or place), 5), to rub, wipe off. Cf. nu, A. tamma. See num.

Nuanua, v. i., to wave about, or to and fro (as the branches of a tree); nuanua ki, v. t., to wave, make to wave, or shake (anything). H. nu'a to move to and fro, wave to and fro, Hi. move to and fro, shake.

Nua na, s., n art., and ua, q.v., fruit.

Nub, s., d. rub, q.v.

Nubu na, d. tumu na, s., c. art., the soft swelling protuberance of anything (as of a yam) growing. See nobanoba.

Nubu, v. i., d. num.

Nuf, v. i., d. num.

Nugnug ia, v. t., d. luglug ia, q.v. : hence manugnug, q.v.

Numnum ia, v. t., d. for nugnug ia.

Nugnug, v. i., to be careless, heedless, maturu nugnug to sleep and be devoid of all care or thought, be utterly heedless. A. nūmat heedless, careless, nāma to sleep, doze, be quiet, tranquil, 2, deaden (as pain).

Num, v. i., to be finished, completed, dd. nu, nau, nubu, nuf, nof; ru nau, nu, num, nuf ban they *all* have gone, a bat ia i nu I have done it, it is finished. See manua, manunu, binunu, manubu, manubunubu. A. tamma, n. a. tum', &c., to be all, whole, finished, completed, *at an end, and, transitive, to complete, &c.*

Nūra, s., syn. miura, q.v., for ne ūra : ura.

O, sign of vocative, interj., as temanami o, O our father. [Ml., Santo, Malo, o, id.] E. o, id.

O, dem., io, ao, ore, or iore, q.v., and in otaki, q.v., also in ko dem., and in bo (mo, fo, uo, o), q.v. [Fi. o in oqo, Tah. o, Mare o, Motu o, dem.] See ua. M.S. hau, pronounced ō, dem., and cgg., that is, the Semitic pers. pron. 3 sing. used as a dem., and as a verb substantive.

O, verbal suf., 1 sing., me, d. for au.

O, v. i., contr. for onī, q.v. ; also in bāo.

Ob, s., d., c. art. naob, d. nōba, lime (ashes of coral) : noba.

Ōf, s., dd. um, ubu, ūa, cooking oven : ban ia.

Ofa, in taliofa, dd. taliaba, taliaba. See tali. Ofa to whirl round. [Tah. ohu (also = kofu, q.v., *supra*) to whirl round, Ma. koumuumu, My. ubāng, mubāng.] E. kabab to whirl round.

Ofa, i.q., afa to swim, be above, float on ; and

Ofa ia, i.q. afa ia, q.v.

Ōf ia, or ōfi a, v. t., to be near to, alongside of, d. āfi a ;

Ofiofi, v., a., near to. [To. ofi near to, at hand.] A. wahafa n. a. wahf, to draw near to, approach near.

Ofa ki, v. t., i.q. afa ki; nalia ofakien a place of burial, to be buried in, naofakien act of burying, burial.

Ofa, a., high, tall, as a tree. [Mg. avo high, lofty, eminent, proud.] H. gabah to be high, as a tree, gobah height (as of trees), pride, gaboah, high, lofty, proud.

Ola, s., a spear. [Ulawā ilula, New Ireland Ielu, Maklay Küste (N.G.) iur, id.] A. 'allat', pl. 'alal', 'elal', id.

Oli a, d. uli a, q.v.

On, s., sand, d. aran, q.v.

Oni contr. o, d. ani, q.v., to abide, be.

Oré, d. ór, ad., yes, that's it: o dem., and re, or ri, dem., cf. iore.

Or, d., s., c. art. naor, or na uor. See uora.

Ora na, s., sprout, shoot, or vine (as of a yam);

Oraora na, id.: bora, uora.

Orān, and orain, d., s., sand: arān.

Oraorana, a., na a. ending, variegated. [Tah. purepure spotted, chequered, of diverse colours.] E. hubur variegated, of various colours, Ch. habarbar spotted.

Ore, i.q. aure, q.v.

Ori a, v. t., to rub, grate, ori, v. i., to make a creaking, grating noise (as the branches of trees rubbing against each other);

Ōri, s., d. kiri, the rubbing stick in producing fire by the friction of two sticks. [Tah. oro, Sa. olo, to rub, olo a plane, My. urut, to rub, kukur to rasp, Mg. otra rubbed, orina being rubbed.] H. garar to scrape, sweep, saw. Cf. the cognates.

Oro, v. i., to grunt (a pig), to growl, snarl (a dog), and with transitive prep. oro-maki to bark at (a person or thing), bioro, v. r., to make a confused murmuring noise (as a crowd of men all speaking at once); and

Orooro, id., redup., cf. uru, uru-uru. [Ma. nguru, to sigh, grunt, rumble, ngengere to growl, ngeri to chaunt (in launching a canoe, &c.), ngengeri to grunt, My. kurkur to grunt (a pig), Mg. erotra to snore, erona, mierona, to growl, snarl, roar.] A. nah'ara Nm. to grunt, h'ara to low, h'arh'ara snort, snore, harra to growl, snarl (a dog), to creak, harharat murmur or sound of copiously flowing water.

Oro, d., v. i., or a., to be barren: d. for bara, q.v.

Oroa, v. i., or a. Same as ora-orana, to be coloured, variegated: a. ending 'a, d. contr. oro; hence

Oroa, d. oro, s., a species of grasshopper, so called from its colours.

Otaki, d. uataki, s., native tongs: o dem., and taki a.

Oti a, i.q. moti a, uti a, muti a, q.v.

Ra, d. nra, dem., this, that. See arai.

Rā, s., a depressed place, damp or watery: ruku.

Rā na, s., branch. [Sa. la, Ma. ra, My. daan, Mg. rahana, rahaka.] A. s'agnat, s'agan', id.

Rā, or trā (tā), dd. tā, nrā, s., blood, mitā to bleed. [Er. de, TaSa. rai, Malo dai, Motu rara, Sa. toto (redup.), Ja. ra, My. darah, Mg. ra blood.] H., E. dam, S. dem, A. dam', blood; damiya to bleed.

Ra, v. i., vociferate, in rasoso, rafioso. H. ru'a, Hi. vociferate.

Ra, verb. and nom. suf., 3 pl.: nara, they.

Ra, num., two: rua.

Ra tan ia, rara tan ia, trara tan ia, tara tan ia, v. t., to forget, lit. to think burying or covering it. See mitroa and tun ia.

Rabā na, s., side (of a river or valley). A. s'afat' id.

Rabaraba, v. i., to flap the wings. A. rafrafa, id.

Rabaraba kaf (or kai), v. i., to be bent with hunger or famine; and

Rāba, s., hunger or famine, in li rāba goddess, or she demon of hunger (a "sacred stone"). H. ra'eb, E. rēhāba, to hunger, H. ra'ab hunger, famine.

Rabag, see tabag,

Rafālu, d. lifāru, q.v.

Raf ea, v. t., to weave a reed fence; hence

Rafēna, s., a reed (woven) fence, d. rofe; and

Rafeen, s., c. art., the act of weaving a reed fence. H. 'arab to weave, intertwine, A. 'araba a knot, H. 'arubah interwoven work, or network.

Raf ea, v. t., to go through (as through a hole in a fence, the eye of a needle); and, c. t. prep.,

Rafe aki, v. t., to make to go through. A. thakaba, n. a: thakb', to perforate, bore through, to go through (as through the eye of a needle).

Rafioso, v. i., to call out as when in terror or danger: ra v. i., and bioso.

Rafite na, s., wall or side of a house. E. arafete partition, wall.

Raga-elo, d., v. i., to warm or dry oneself in the sun (elo): raga is transposed for gara, as baragai for bagarai.

Rāg, s., time, c. nom. suf. ragi na its time: d. rān, rāni na, dd. lag, nag. A. 'ān' time, c. art. al, l'.

Rago, s., c. art., thorns, prickles, a mass of thorny or prickly, or rough and spiky, or jagged matter (as twigs, &c.);

Ragoa, and rāgorogoa, v. i., or a., to be full of rago, as a reef full of jagged, sharp rocks. H. sinnah a thorn, sēninim thorns, prickles, from sanan, i.q. s'anān, to be sharp, to prick.

Rāgo, s., rollers on which a canoe or boat is hauled up. Der. uncertain. [Ma. rango, id., also a fly, Ef. lāngo.]

Rai, d. re, s., forehead, aspect, face. [To. lae, My. dai, Ja. rai, id.] E. rey sight, aspect;

Rairai, d. tairai, v. i., to be in good countenance. See bakairairai, and lo, leo.

Raite na, or reite na, d., s., mother. See ani na.

Raka, v. i., to be willing, and maraka; also, redup.,

Rakaraka, id., and marakaraka, id.; also,

Rakana, s., the willingness, readiness, tuga fat ia rakana sikeimau let us do it, the readiness or willingness for it one only, i.e., with one mind or will. S. rēgag to desire, to will, Ethpaēl id., rega desire, will.

Rakaf ia, and rakof ia, v. t., to cleave to, and

Rarako, d. tarako, as toa i rarako sits on, cleaves close to (her eggs). [My. lākap to adhere.] S. nkaf, etnakaf, to cleave to, cg. E. lakaf.

Raka ia, v. t., to lift, raise up, and

Raka tia, id. A. rakiya, 2, raise up, make to go up.

Rakei a, v. t., to adorn, dress; tumana rakei a adorn or dress himself; and

Rakei, d. rakī, s., c. art., dress, adornment. E. sargawa to adorn, dress; this sa- is not radical, and the original root begins with rag, or raq (Dillmann, E. Gr., §72).

Raki, double t. prep., ra and ki, raki na; or

Raki nia, also d. raki te na [Fi. raka, Maiwo lagi, Mota rag.]

Raku sa, v. t., redup. raraku sa, and taraku sa, and d. taku tia, to remove anyone's things, as in a flitting; i raraku he is doing so, or is removing to another district, or flitting.

H. 'athak and Hi., to remove

away, take away, break up a camp.

Rakua, and, dd.,

Rakum, rakoma, s., a crab: art. ra. [Epi lakum, Fi. qumu-qumu.] A. h'umh'um' a crab.

Rāles, a place in Hades, lit. dark pit, swamp, or depressed place: ra, and les.

Rāna, dem. and num., those two: ra, 2, and na dem.

Rāna, and redup. rarāna, v. i., or a., to branch out: rā, and a. ending na.

Rān, rāni na. See rāg, rāgi na.

Ran, d., s., water: r' art., and an. [Fi. drano, Sa. lanu, My. danu, J. ranu, Mg. ranu.] A. 'a'n' fons, and art. al, l'.

Rarua, d. raru, s., a canoe, boat, or ship: r' art. [My. prahu, Ml. ndrāv, Segaar rai, Ta. laou (laau), An. elcau, Er. lo.] A. markab. See borau, *supra*.

Rās, d. nras, dem. and num., these two: ra, 2, and s, dem.

Ras ia, v. t., d. tas ia, to shave (the beard or chin), shave (or strip) off (as fruit from a tree, shave or strip the tree). E. laš'aya to shave.

Ras, or res, d. tas, redup. reres, or teres, v. i., to rustle, crash (as the foliage of plants, or waves of the sea, moved by the wind, or men in a tumult). H. ra'as the primary notion lies in noise and crashing: used of the rustling of grain moved by the wind, ra'as' noise, tumult.

Rasoso, v. i., see rafoso; rasoso

to vociferate, calling (for help):
ra, and soso.

Rat ia, v. t., d. tat ia, d. nrat, to loose, untie. See mirati. [Sa. tala, tatala, Tah., Ma., tara.]

H. nathar, Hi. hitir, to loose.

Rau', and ndau', v. i., d., to go.

Ot, rawäh to go.

Rau, redup. rarau, v., to grope for with the hand, seize, snatch out or away. See birife, rifu.

[Ma. harau grope for with the hand, Ha. lalau extend out as the hand, Ma. rau catch, lay hold of, gather, Ha. lau seize, take out of a place, To. lau nip, pinch]; and

Rau, s., leaves (for food to be cooked, and for putting food on, as on a plate, when cooked).

[Mg. ravina, My. dawun, Sa., Ma. lau, rau, Fi. drau]; and

Rau, s., as rau nasuma *eaves* of a house, rau mita lashes of the eyes, eye-lashes; a tribe, group, bi rau in parties, rau a fruit that grows in *clusters*. [Ma. rau 100, Ha. lau 400]; and

Rau, in bakarau to divide, distribute; and

Raua, rauraua, a., hairy, as a rope, nakasu rauraua a tree full of branches. [Mg. ravi-ravy hanging over, suspended]; and

Rau, in bārau, i.e., ba to go, and rau speak violently and reproachfully. [Sa. lau speak, abuse indecently]; and

Lau, in launa, a community of people living together. [Ha. launa friendly, social; lau to spread out, be broad, as a leaf.]

H. 'araf to pluck, to seize, to

pull; A. "araf' leaves, "arafa to pull out (as hairs), 'arf' mane of a horse, "urfat' part of collected hair, braid of hair, rafu herd or flock, warafa to be extended, broad, rafa' to sew (from the *plucking* motion), to make peace, concord, warafa, 2, to part, distribute, H. haraf, 3, to carp at, scorn, A. rafraf' sides of a rope, branches of trees hanging down, skirt, vallance. These words are all cognates, the radical part being raf, which has the sense of "seizing and plucking."

Rēa, s., d. for rēko, bisa ki rea ki nau speak as a pauper to me: reko.

Rea ki, d. nre a, d. roa i, roi a, to twist, wring, strain out juice by wringing, rei a, re-rei a, or terei a, d. roroi a, to moisten the pudding (nakoau) with lor (the rich oily juice of grated cocoanut). A. rā'a, 2, to moisten bread with fat, rā'a, 2, id., 1, to bend, turn, 3, wrestle, 5, roll itself (an animal), 6, wrestle.

Rei, s., c. art. nerei, a band of men; a clump of trees. A. rā'a to grow, luxuriate, 2, be congregated, ri'a' a band, a crowd.

Rei, d. rea, d. reko, q.v.

Rei, d. tei, v., rei natano burrow, or cover itself with earth, as the white ant (futei, furei) does. A. damma, 2), to cover its hole with earth, dimmat' ant.

Rēko (see rei, rea, farea), s., a

pauper, poor. H. *rēk* empty, vain, impoverished, poor.
Reluko (or *raluko*). See *taluko*.
Rere, *rerea*, v. i., to break rushing upon the sand or shore (of waves), also *tarere*. Ch. *rě'a'* to break in pieces, H. *ra'a'*, id. S. *etra're'*, id.
Res, *teres*, *teres*. See *ras*.
Ri, trans. prep., *ra* in *raki*. See *ni*.
Ri, verb. pron., 3 pl., dd. *ru* (*eru*) eu.
Ria, verb. pron., 3 dual, d. *ra*.
Ri a. See *tī a*.
Rī, or *rě*, dem., *eri*, &c. : *arai*.
Riu sa, d. *tuma ia*, to point out. See *tiu*.
Riu sa, *riuriu sa*, also *tiu*, or *tū sa*, q.v.
Ribu, *riribu*, to sound (with a trumpet), *ribu aki* baigo sound a trumpet, *taribu* to sound trumpets alternately (of two men). See *rubua*.
Rifalu, d. *lifāru*, q.v.
Rifu, d. *rife*, d. *lifu mita*, s., eyelashes, and see *birife* or *birifu* to snatch, pluck away, plunder. [Cf. *My. rambiya*, *rambu*, *rambut*, *Mg. rombo*, *rombotra*, *rombitra*, *rombaka*, *My. ram-pas*, *rabat*.] See *rau*.
Rigi, *ririgi*, or *tirigi*, v. i., to make a tremulous groaning noise in suffering pain, *birigirigi*. A. *ranna* vociferate, utter the voice with weeping, make a noise, *twang*, *tinkle*.
Riki, a., small, *kari-riki*, *uarik*, *batik* ;
Riki, s., c. art. *neriki*, child, little one. [Ha. *lii*, Tah. *rii*, Ma. *riki*.] E. *dawik* to be small.

Riki, s., *triki*, *nriki* (d.), pud. mul. A. *rika'*, id.
Rikit, v. i., to be small : *kita*.
Rikitelag, d. for *koroatelagi* : *koro*, *atelagi*.
Riri, in *buariri* (Hades), for *tiro* to sink.
Riri, v. i., to fly, d. for *tiri*.
Riri, s., a spark : *tiri*.
Riri-mita, s., tears : *tuau*, *tuturu*. [To. *tulu he mata*.]
Risu, v. i., to move, shift : *rosa*.
Ro, ad., again, d. *mero*.
Roa i, v. t., to turn. See *rea ki*, *rē a*, *mero*, *ro*, *meraroa* ; and
Roa-leo, and *roaroa-leo*, s., echo.
Roa, or *roua* (*rowa*), or *troua*, v. i., to fall, dd. *ro*, *rōuo*, *tōuo*, *tibe* (*ndibe*), *tāo*, *mitāo*, *mitefe*. [An. *erop*, *My. rubuh*, *mārubuh*, *rābah*, *mārābah*, *ribah*, *māribah*.] H. *rafah*, S. *rěfo'*, *etrafi*, to cast down, to sink, or fall down.
Rō na, *roro na*, s., thought, mind, also *trotro na*, and d. *nro n* ; and
Roro, or *trotro*, v., to think, *rara* (&c.) *tan ia*, d. *totu* ; and
Ro-mi a, *roro-mi a*, v. t., to think upon, delight in, love. See *mitroa*.
Rōuo (*rowo*), i.q. *rau'*, to go.
Ro, v. i., to fall, c. prep. *ro bei a* fall upon it.
Roba, s., affluence ; and
Roba-leba, s., great affluence, a rich man. A. *raf'* affluence.
Roba gi a. See *toba gi a*.
Roba, *roroba*, or *toroba*, d. *nrob*, v. i., or a., to be insane, senseless. A. *rāba*, 2), to be insane, stupefied.

Robei a, d. oro-bei a, v. t., to snarl, snap, bark at or on : ro for oro, and t. prep. bei.

Rōfa, s., a red or purple dye or colour. A. sohbaʼ a red or reddish colour.

Rofarofa, or tofarofa, v. mid., to cover oneself with cloth, clothe oneself, be clothed. H. 'ataf to cover, be covered, be clothed. S. 'taf, id.

Rofe, s., d. for rafēna.

Rogo, rog ia, v. t., d. togi (ndogi), d. nrog, also trog ia, to hear, obey, to feel, know (as grief or pleasure), rogo naʼbon to perceive or feel or smell the odour (of anything), rorogo, or torogo, v. i., to be still, s., a species of divination (in order to know what is to be done) by a certain movement in the muscles of the arms or legs, rogorogo ki to make heard, report, rogoan, rogorogoan, s., c. art., report, tāki rogo-saki bend or incline oneself hearing (a person), saki t. prep. ; bakarogo, q.v. ; marogo, or matrogo, or manrog, v. i., to be idle, amuse oneself, marogo ki to amuse oneself at the expense of (someone). [Sa. logo, My. dāngār, Mg. reny and rea.] A. 'adina to hear, to know, to feel the smell of, 2, cause to hear, make known, proclaim, H. 'azan, Hi. he'zin to hear, listen, to obey.

Rogo, trogo, in sera-trogo, s., anything : rogo is r, art., and A. hano a thing. [Santo sonu, *TaSa. kinao*, *MI. nanu*, a thing.]

Roko, v. i., d. lako, d. nrok, to stoop.

Ror, s., oil, also same as lor, the oily or fatty expressed juice of grated cocoanut used to moisten or fatten puddings : ro ia, roro ia, rei a.

Roro na. See ro na.

Roro ia. See ro ia, rei a.

Roroa, v. i. See toroa.

Roro-fi a. See toro-fi a.

Rosa gi a, v. t., to drag, haul, make to move, shift, t. prep. gi ; and

Rosa, v. i., to move, shift, trosa, dd. nros, nrus, tosa, also rusa, risu ; and

Ros, s., c. art., a breaker or wave that sweeps up upon the sand of the shore. [Sa. toso, tosotoso, to drag.] A. ra'asa to move, shake, drag, 4, id., ra'asa, ra'asa, to tremble.

Rot ia, or trot ia, v. i., to embrace clasping to the breast, to embrace or encircle. [Mg. trotro to embrace, to embosom.] A. sadara, 2, to girth (a camel), sadr', Nm. sadr, the breast (bosom), My. d'ad'a, Mg. tratra, An. riti, Fi. sere. Hence

Rot, s., anything going round another as a band or girdle (as an ulcer round one's leg, &c.) ; and

Rot ia, as ta rot ia, ta rotirot ia, or rutirut ia, cut a band or girdle round (as in barking a tree).

Ru, verb. pron., 3 pl., they : eru, d. ri. E. 'ellu those.

Rū sa. See riu sa, tū sa, tiu sa.

Rua, num., two. See also tua, ra (and sa, in uasa), d. nru.

- [Sa. lua, My. dua, Ja. roro, Mg. roa.] H. s'ne, &c., Mahri tharo, Soc. tarawah, M.S. trai.
- Rub, s., d. roba, d. nub, d. raba, s., q.v.
- Ruba, s., additional wife taken by a man already married. [TaSa. narau a wife, Mg. rafa one of two or more wives of the same husband; adversary, opponent; rafitra joining together, contention, strife.] See rau. A. rafa' to join, sew together, make peace, 2, to utter a formula of blessing or prayer to a new spouse, rafa', 2, id. ("Mayest thou live with concord and with children").
- Rubaki, s., a big flat nakoau. A. ra'if, round thin cake baked on the hearth.
- Rubua, d. rufua, s., clamour; noise, tumult (as of mourners in wailing). S. rhab make a noise, uproar, tumult, utter lamentations (Mark v. 38, 39), cg. H. ra'am, v., to make a noise, thunder, s., uproar, clamour, tumult.
- Ruku, s., a hole, cf. rā; edible clay found in holes, syn. tano rā; a bribe secretly given, or given *underhand* to procure the death of one hated, nafaka-ruku hollow or hole under anything, as a cellar under a house, si ruku to go under (through the hole or hollow under) anything; and
- Rukua, d., s., a hole, pit, a hole or hollow with water in it, cf. rā. A. raka' to dig (the ground); to revile (someone), rakiyyat a pit, rika' pud. mul.
- Ruma na, s., c. art. nāruma na; n art., and ruma, or aruma, and kuruma (in lita-kuruma, q.v., the breast, bosom.) [Sa., Ha., uma, Motu geme, id.] A. ha'zūm' the breast, bosom.
- Ruma, dd. bara, oro, v. i., or a., to be barren. H. 'arab, E. 'abara.
- Rūma, and tūma, s., a pool of water, d. transposed marou. A. 'arim' a hole, trench, or hollow in which water is collected.
- Ru-mi a, ruru-mi a, v. t., same as ro-mi a, also trutru-mi, trumi: mitroa. Hence
- Rumien, s., c. art., and ruru-mien, thought about, love.
- Rūrū, redup. of rū, riu sa. See tiu, tū sa.
- Ruru, v. i., to tremble.
- Ruru, s., c. art., an earthquake. [Tah. ruru, to tremble.] S. r'el to tremble.
- Ruru, s., a cluster. [Tah. rūrū to congregate.] See rei.
- Rusa, see rosa; rusa gi, see rosa gi;
- Rusarusa gi, redup., d. nrus, nrusa gi.
- Rutirut ia. See rot ia.
- Rūmo, d. rūma, pool.
- Sā, interrogative, contr. of safa, sefa: s. dem., and a (fa).
- Sā, or se, or s, dem., this, here. H. zeh, E. zē.
- Sa, d. for ta, neg. ad., only in prohibitive clauses.

Sa, sī, s. num., one, in gis (or gisa), sam, mas, latesa, sikei, sikatika.

Sa, s' (and see si), verbal suf., 3 sing., with particle s, as in si, q.v., him, her, it, d. a, as ti ki niā sa say to him it, d. ti ki niā a, id. : sa is s, t. prep., and a, verb. suf., 3 sing.

Sa, s., d. ta, d. sēt, q.v.

Sa, caus. pref. See sarafi, sabera, sagalugalu, sagara, sigiri. [My. sa, Tah. ta.] H. sha, Arm. sa (Shaphel, Saphel).

Sa, v. i., or a., to be bad, evil, sasa, intensive. [Fut. sa, My. jahat, Fi. ca, Malo sat, Ta. ra, Mg. ratsy.] A. sã'to be bad, evil. Hence

San, s., c. art., the being evil ; also the being ill, sickness, misfortune, misery ; and

Sāsānā, v. i., or a., to be ill, have a disease : -na, a. ending, and sa redup.

Sābē, inter. ad., where ? sa, and be.

Sabe li a, v. t., to bind, tie, d. tami sia. H. samam, cg. A. zamma, &c., to bind.

Sabe li a, v. t., to beat, slap. [My. tampar, Ja. tangel, Fi. saba-laka.] A. safa'a to beat, slap.

Saberi-ki, v. t., to scatter, break asunder or to pieces, scattering, d. sabura ki.

Saberik, v. i., to be broken to pieces, fallen or parted asunder. [My. sibarkan, sābar.] See bera, tabera. H. s'abar to break to pieces : Gesenius compares parar.

Sabo, v. i., or a., ignorant, to be

ignorant, sasabo to be ignorant, to not know (his way), sabonaki, v. t., to be ignorant of or about, dd. sub nēki, sbunī ; see also tasabo ; nāsabo (for nata sabo) a stranger (not knowing the place), meta-sabo, id. A. safoha to be ignorant, 6, id.

Sāfa, sefa, or sofa, v. i., to pant, redup. sofasofa to hasten, to run ;

Sōfa, s., consumption, hard breathing. [Mg. sefosefo, sevosevo, sevoka, in haste, bustling, to hasten.] H. s'a'af to breathe hard, pant ; to hasten.

Safa, sefa, sefe, inter. pron., what ? c. art. insefa, nasafa, what ? Without the art. it is used adjectively as sefe nakasu what tree or wood ? With the art. it is used substantively, as i tili nasafa what does he say ? Safa, is sa, dem., and fa, inter. pron. what ? Compare nefe-te. H. mah, A. ma, Himyaritic ba, id.

Safana, c. art. nasafana, what that, what (is) there ; safa, and na, dem. : contr. sāna. [My. apa, mana, Sa. o le ā (ā as in Ēf. sã), se ā, le fea, se fea, Fut. taha, tefe, tehe ; rufe (dual), takafe (trial), efa (plural), Ta. nufe, nufena, &c., Ēpi ava-kai, vai, Malo sava, savana, An. inhe, Santo nine, Mg. ino, inona.]

Safaki, pr. n. Ma safaki, name given to a man who had buried a relative ; a sea

animal, so called from burying itself in the sand : afa ki.

Saf ia, or safi a, v. t., to pluck or gather fruit ; to scrape, safi-safi natano (with a hoe), safi-safi-raki scrape, pluck off the husk from (reeds), safi-nauot to excel ; the chief ; safisafi big, so bisab ; bisif excelling ; misafe to be separated (as fruit from a tree). See also sifa, sifi. [Fi. sivi-a, uasivi, excel.] H. 'asaf gather (as fruits), assemble, draw back, take, take away (as breath) ; radical meaning to scrape, yasaf to add, to increase, to surpass.

Saga, or sega, s., a crotch, fork (as made by two branches). [Fi. saga] ; and see nasaga ;

Saga-fi, v. t., to take hold of with a crotch or forked stick. [Fi. saga-va take hold of with with tongs.] See sega. A. s'akka, 2, 5, to be sundered, split (wood), s'ikkat half of a thing, part, distance.

Säg, ad., d., there. [My. sana.] Sa, and g, dem.

Sagalugalu, d. syn. galugalu : sa-.

Sagarà sa, v. t., to rub, grate, ground on, as a canoe or ship on a reef. [Ha. ili.] Gar ia, and sa-.

Sago, s., a trumpet (conch). H. thaka', E. takwa to blow a trumpet.

Sai, v. i., to come forth, go forth into the open (as men), saisai to assemble, sai to shoot forth (of a plant), buka sai (of a blossom expanding into a

flower), sesai shoot forth (as a serpent), misai to be opened, cracked ;

Sai ki, v. t., make to go forth or out (as the tongue, hand, anything) ;

Sai a, v. t., to cleave, split, open it (as a secret, &c.), tili sai a tell it out, &c. ;

Saisai, v. i., assemble (come forth of many) ; also to be associated together, or have in common, ru saisai isa, saisai ki make to assemble ; so or soä a follower, companion, associate ; si to blow (with the breath), to shoot (with a gun), si to blow (the wind), d. sui, or si a to rest, or spell (one), to help ; esei in the open, an open space ; bisai ki to put forth, to show ;

Sai, s., c. art. nesai, a scented, white-leaved plant. A. s'ā'a (y) to become open, be divulged ; c. prep. bi to make open, divulge ; to leave undivided ; to follow, 2, to roast ; to blow (with the breath), 3, follow each other ; to aid, 4, make open, s'ai' associate, follower, s'aya' common (to many, see saisai), s'ai' common (to many), not distributed ; made open, open ; s'i'a' a band, assembly, s'ayu' a fire-stick.

Saka-fē, s., first ripe fruits or yams. [Ha. oo mua.] See māso, and bea.

Sakau, s., a reef ; d. a branch. See kasau. [Fi. caku, Sa. aau.]

Saki, v. i., to ascend, go up.

- bisaki a, v. c., to put up, to appoint (raise up) a chief; sakesake to be up, to sit upon, tasaki, id., sakei ki to shout a person's name, attributing something (to him). [Sa. a'i, Ha. ae, To. hake, Ma. eke, whakaēke.] H. nasak, Arm. nsak, imp., sak, id.
- Saki, t. prep. sa, and ki. [Sa. sa'i, Fi. caka, My. skan.]
- Sala, s. See sela.
- Sali, v. i., to move lightly, easily, to dance, to float, drift; sali aki, v. t., to send afloat (a canoe, or anything), to send adrift, misal, misalsal, d. salsal, light (not heavy), moving easily, lightly. H. 'azal to go quickly (spin along), A. 'azala.
- Sali a, v. t., to weave. [My. saring,] H. 'azal, S. 'zal, A. 'azala to spin, weave.
- Sali a, v. t., to deceive; and redup.,
- Salisali, to deceive. H. s'alah, Hi. to deceive.
- Salube, d. saluke, v. i., to be ignorant, not to know. A. sarafa, 3), to be ignorant, not to know.
- Sam, a., or ad., one alone, only: sa l, and m for mau.
- Samben, d., ad., there: sän (säg), and bën, v. i.
- Sama ia, v. t., to rasp, scranch (sugar cane, in sucking its juice). [Ml. U. tsumwi, Ml. P. jimue, Malo samai]; hence.
- Sama na, s., dregs, shreds, as of sugar cane with the juice extracted, sawdust, &c.; hence
- Samā, v. i., or a., dreggy, shreddy: -a ending. H. s'afah to scratch, scrape, scrape off, S. s'fa' to file, s'ofitha a filing, paringa H. Pual to become bald, bare, naked, exposed (as one's bones). See *infra*, sema, sesema.
- Samit ia, also samat ia, d. sumat ia, v. t., to beat, chastise. [Fi. samu-ta, My. chamiti, chamati, a whip or scourge.] H. s'amās to thrust, to hasten (see *infra*, sumati), s'amat to smite, strike, A. s'amasa to impel, thrust, s'amisa to hasten, speak hastily, s'amat, Nm., to whip.
- Samura, s., a thing or word of no consequence, that falls to pieces, as it were: for sabura, saberi-ki
- Sän, ad., there, here, esän, also esanien. [My. sana.] Esanien is esan there or here, and ien it is. See anī, v. i.
- Sante, s., d. seäte na, q.v.
- Sao fi, v. t., to look upon, see, d. sã fi, sao kiana look about (in) his place or plantation. H. s'a'ah, and s'a'ah to look, to look about.
- Sar ia, or sari a, v. t., to saw, also seri a to cut with a sawing motion, sãra a saw. [Malo sarosaro to saw, isaro a saw, Fut. seria to saw.] H. nas'ar, Arm. nsar to saw, A. nas'ara, was'ara', as'ara, E. was'ar, wasar, H. sur, to saw, rub, sweep, &c.
- Sara gote fi, to saw asunder. See sera, seru, seri, sore, soro, saria.
- Sarafi, used as ad.; bat sarafi a did it hastily, i.e., badly, con-

fusedly, incompletely. See marafi, and cf. tere ti, sumati.

Saria, v. i., to look around; saria kiana look about, or go about, (in) his plantation. [Fi. sara-sara, v. i., to survey, sara-va, v. t.] H. s'ur (2) to look around or about, (1) to go about.

Saru, v. i., to hang down prostrate (as the broken branch of a tree, or a broken arm), misaru, id. A. sara'a to prostrate, sari' prostrated.

Saru, v. i., to be loud, noisy, speak aloud, saru goro speak aloud or be noisy, drowning the voice (of someone); and redup.,

Saruru, v. i., to roar, resound (as the sea, or a waterfall.) [My. dâru, Ja. sâru, sru.] A. sarra, sarir' to make a noise; to sound, to cry out vehemently, make a great clamour.

Sās, esās, ad., here: sa, dem.

Sasāna. See sa.

Sati na, s., the shrivelled and worthless seed yam when the new yam has sucked all the substance out of it: sa.

Sau-fi, v. t., to scoop, or shave, the surface off water; to cut or shave off the surface of wood, sau-baba, an adze, lit. plank shaver or cutter—see mataisau a master cutter, carpenter; to strip off, peel off (as clothes) sau lua i. [Sa. mataisau, sāufono, Ma. hau, Tah., Ha., hauhau.] H. sa'ab to draw water. The primary idea lies in taking off

the surface, eg. sahaf to sweep, scrape off, hasaf to strip off, A. sahafa to scrape, peel, or rub off, to shave.

Sau, v. i., to blow (wind);

Sau, s., c. art. insau, gentle breeze, cold air, as in the morning and evening, dew. [Ha., Ma., Tah., hau, Sa. sau.] H. nas'af to blow, nes'ef the evening twilight, when a colder gale blows; the morning twilight.

Sau, v., to desire, mesau na, v. t., desire, tumana sau ki nia to boast, speak well of himself, praise himself (lit. desires himself), sau roa i to mock such a one by pretending maliciously to join with him in such boasting, insau a gift, sautoga, id., a free gift, hence, as ad., for nothing; sau uia [Fi. sau vinaka] liberal in giving, sau sa [Fi. sau ca] stingy, sau mitaki, d., syn. sau uia; sau sera greedy (desiring everything). A. s'aha' to desire, 2, to say I will give what you desire, 3, to be like (someone), 4, to give to one what he desires, 5, 8, to desire (a thing).

Sautoga, s. See preceding word.

Sau-taki, v. t., to place upon, as food upon food already in the oven, or as a speech upon a speech by another previously spoken;

Sau roa ki, or sau rouo ki, v. t., to place (their voices) with accuracy together, as giving a shout all together: sau, and rouo or roa ki to cast down.

or make to fall. H. sum (sam) to put, to set, to place.

Sāua ia, v. t., to fix (as upon a shelf, in a fork of a tree, &c.)

See soa ki (for saua ki);

Sāuā ia, v. t., to shoot with an arrow called saua;

Sāua (sawa), s., a pronged arrow (which adheres tenaciously).

A. nas'aba to stick, inhere, be fixed tenaciously, 2, make a thing be so, 4, id., nos's'abat an arrow, Nm. nas'ab, 2, to shoot, squirt, *fi*, into.

Sē, or s, dem., this, here. See sa.

Sē is the common form.

Sē, inter. ad., where? See sā, safa.

Sē a. See so ia.

Sea, sesea, or seasea (redup.), v., to forget, be forgetful, sesea gor ia forget him. See maga-seasea. A. saha to forget, be forgetful.

Seara, d., some, a few. S. z'ura small, pl. z'ure' a few (Gen. xxix. 20.)

Sēātē, s., a firestick (by which the fire can be rekindled), dd. santē, tā, sa. See sai.

Sefa, sefe, or sifi. See safa what?

This inter. is sometimes used indefinitely in the sense of whatever, however, as a belake namanuka sifi naga I have received, or I carry, a wound however now (or here), fatu sefa a stone however, or whatsoever. A. ma qualiscunque.

Sega, s., or saga, q.v., a crotch, fork.

Sega, s., a part; it takes the nominal suf., as segamu a part of you, segara a part of them

or some of them, any part of them, one or more of them.

See saga.

Sei, d. fei, inter. pron., sing., who?

pl. se mai, d. se mani, d. kihe (for kise) māga. [Sa. 'o ai, Tah. o vai. Ma. a wai (pl. a wai ma), To. ko hai, a hai, Er. me, Ta. ba (pl. niba min), Epi. kei, d. sie, Malo isei, My. siapa, siyapa, sapa, mana, Mg. zovy, iza.] H. mi who?

NOTE.—Sei is for sefei: se dem.

Sēka, v. i., to sit; sēka ki to sit

about, or on (someone, or thing, consult about it or him);

biseka, v. r., to sit with someone, or with each other. H. s'akan (A. sakana, H. sakan), s'aken to set oneself down, to lie down, to rest, to abide, dwell.

Sēk ē a, skē a, v. t., to raise up, set upright: saki.

Sēke-mau, v. i., to swear, sēke,

and mau true: a man who swore, as in denying a charge,

often tore off his loin cloth, and imprecated all kinds of

calamities upon himself if he were not speaking the truth.

A. sahaga to peel, scratch, comb the hair, sahug' frequently and rapidly swearing.

Sekof ia, v. t., to catch rapidly

with the hand (a thing thrown). A. zakafa to take

rapidly, snatch, 8, to take with the hand, snatch quickly.

Sela ti, v. t., to bear, carry; d.

sola ti; selasela (of many); sela bear (a child), bisela v. r.,

to bear, bring forth, nafiselan

child-bearing, childbirth, d. bisol. [Fi. cola-ta.] E. sawar to bear, carry.

Sela gisa na, v. t., to call his name (so and so); selà ki, v. t., attribute to (one, something); sela go, as sela tera ki go after (one), sela butuaki go between two points, be of two minds;

Sela, s., road, path; landing-place of canoe; a portion of time (cf. mal place, time). [My. salekan to call, saleh proceed, saleh a road.] A. s'ala' to proceed, 4, to call.

Sel ia, v. t., to bind. [Fi. soli-a.] H. 'asar to bind, S. 'sar.

Sel sa, to be unable; selu bia be able, sele atai nabo na be able to know his mind, d. for sili atai nabo na, lit. to know (how) to enter his mind, i.e., to understand his secret views: sili.

Seloa, s., a flat wooden dish. [Mg. soliaka, flat, as a dish.]

H. selaha, pl., pans, such as were flat and broad, not deep, A. zuluhi' large pans, E. sahi, platter.

Sema, sesema, v. i., to be bare, sticking out (as one's bones), or as the point of an auger or piercing instrument: sama ia.

Semasema, v. i., to rejoice. H. samahi to rejoice.

Sema ni, v. t., to praise, glorify. S. s'abahi, Pa., to praise, glorify, Semanien, s., c. art., praise, glory, also act of praising.

Samasamana, or semasemana, v. i., or a., disgusting: -na, a. ending. A. zahuma, H. zaham,

to stink, become rancid, filthy, disgusting.

Semam, s., paternal aunt, ana semam his aunt: susu, mam.

Semen, or saman, s., the outrigger of a canoe, or, more accurately, the part of the outrigger, shaped exactly like a canoe, which floats in the water. [An. jmaig, i.e. jimaig, Ta. timen, TaSa. tsama, Fi. cama, cama kau a canoe whose outrigger is only a stick (kau), in distinction from a double canoe; To. hama the smaller canoe of a double canoe, My. sampan a small boat, Mg. sambo a ship.] A. safinat, safin', H., S., sefina, ship, vessel.

NOTE.—The Tongan hama suggests that the semen or saman was originally not a mere log fashioned into the shape of a canoe, but a real canoe, and that the outrigger canoe of Oceania is a degenerate form of the "double canoe."

Semani, s., the rudder, or steering oar of a canoe, d. uosemān. [Paama seman, TaSa. lamani.] Se in semani is contr. for uose, q.v., oar, and mani is manu, a bird, a figure of which (a bird) was carved on the stern of the canoe where the steering oar is held firmly in steering: hence the rudder was called uose-man the oar of the bird.

Sera ia, v. t., to bind, fasten on, as the handle of a basket on a hook, sera ki, id., sera-goro-

bau a hat, lit. fasten upon the head. H. s'arar to twist, be firm; S. s'rar to be firm, s'arar to make firm, stable, Aph. 'as'ar to firmly believe. Hence Sera loaman, seralesoko, believe true;

Sera lobalo, sera teamole, believe worthless, despise;

Sera tea sa, sera tea uia, believe bad, believe good;

Sera masika, make firm desire;

Sera sog, make firm sog, q.v.;

Sera gor ia, make firm upon, or covering.

Sera ia, v. t., to sweep (as a house), tea sesera, a sweeper, broom;

Sera, v. i., to run (water, stream, which *sweeps* its bed). See under sar ia, saw, rub, sweep, &c. Hence

Sera guru-maki, v. t., sweep gathering together; and

Sera kuruk, v. mid., id.; and

Sera taua ki, v. t., sweep into heaps; and

Sera lo tua, v. t., sweep things giving (them) to (someone), used of men telling an evil doer of his misconduct and its consequences. Hence

Seralotu, v. mid., to repent; and Sera tua, v. t., to sweep (together things) giving (them) to (someone), as a peace offering; and

Sera biri ki, syn. gura biri ki, to startle; and

Sera makoto ki, id. See sar ia.

Sera gisa na, d. for sela gisa na;

Sera usi, v. t., to call (pronounce) *after* (one, as in learning to read): sela, and usi.

Sera lua, v. t., to remove (clothing, &c., from one; also ceremonial uncleanness, sera lua namam), make to go out, or away. A. s̄ara, 2, remove, make to go; s̄ar', and s̄air', the whole, every, part, some, any. Hence

Sera, any, some; sera-rogo, sera nalo, something, anything; every, sera natamole every man; the whole, all (with nom. suf.) sera ra, serasera ra, the whole, all, of them, every of them, sera bakauti era every of them all; every (kind), sau-sera greedy, b̄a sera going every (where), a vagabond; also, d., i nuf sera it is finished all [Fi. sara, ad.]; bisera, biserasera of every kind (i bisera, i.e., i bi sera it is (in) every (kind, or sort).

Sera ia, v. t., to rend asunder, as the two branches of a forked stick; misera rent asunder.

A. s̄ara, 3), wrench asunder.

Sera, or sere ia, or serei a, v. t., to importune, entreat. A. nazara to ask importunately, to entreat pressingly.

Serab, v. i., to flow out (as of a vessel, run over). A. sariba to flow (of water), sarab' flowing out.

Sere ra, v. t., dwell among, near them, bisere to be among, near, bakasere a, and masere, q.v. A. 'asara, 3, to be near, 6, to be near to each other, 'isr' love, &c.

Seri, v., to be unable to do a thing (from old age and infirm-

ity); seri nalo forsake, leave, abandon a thing, bakaseri a, to loose (a prohibition, or tabu). [Fi. sere-ka untie, unloose.] H. s'arah, Ch. sera, to loose, Pi. s'ereh to loose, to desert, leave.

Seri a, v. t., to speak of, decide, consult about; make a sign, show. A. s'ara, 2, 3, &c., make a sign, show, consult.

Seri a, v. t., to strain; sari is strain with it, nakalu sari straining cloth. S. slal (sal) to strain.

Seri a, v. t., to hollow out (as a canoe). H. sur to hollow out. See sar ia.

Seri, v., as seri taku-ra, to cover their back, seri namaseri, or namiseri, put on the miseri, q.v.

Seri a, seri goto. See sar ia.

Seritau, s., the cutter-up of a human body for the oven, Seritau, or Saritau, or Sāra, pr. n. of a demon who is lord over the entrance to Hades, and whose helpers are Mase-asi, Faus, and Māki. See sar ia, and tau.

Sere, as nakasu i tuba sere nakalu the stick thrust tearing the cloth, masere torn: sar ia.

Sereserea, or seriseria, v. i., or a., to be hairy, hirsute; a. ending a. A. s'a'ira to be hairy.

Sesere, d., rub, grate. Same as sesera.

Sera mimi, d., syn. sera bakauti; and

Serume (sera 'me): sera, and me, or mimi, contr. of mau, mamau.

Seru ea, v. t., rub, wash (clothes,

&c.), seseru, rub (as oil on the head). Same as sesere, sesera: sar ia.

Seru, s., a comb. [Fi. seru, Sa. selu, My. sisir, syn. garu.] Sar ia.

Sès, d., to be small: sos.

Si, v. See su finished off.

Si a, v. t., scrape, cut (si nabora na scrape the cheeks with a shell removing the skin); sisi a, redup. A. saha', n. a. sahy', scrape off, with the notion of cutting. Nm. also to harrow (the ground).

Si, sisi, to blow (wind, breath); si a, v. t., to blow (a thing, as the fire), to shoot (with a gun); si-ruku: sai.

Si a, d. sui a, to help: sai.

Si, particle after verbs (t. prep.), as libi si; sa in saki, as rogo-saki. [Sa. si, Fi. ca, My. s, Mg. zi.] Assy. sa, prep., originally dem., Mahri sh', prep.

Siba ia, d. suba ia, v. t., to break (as a yam), redup. sisiba and sibasiba ia; masiba, masibasiba to be broken, na masiba a fragment. [Fi. sove, kasove, Mg. somba, simba.] Ch. s'ibeb to break in pieces, s'ibā a fragment.

Sibu na, s., feathers (short) on a bird's back. A. ziffu small feathers (of a bird).

Sieg, v. i., to hang on the waist cloth (of a woman); and

Sieg, s., c. art. nasieg, a woman's waist cloth. A. was's'aha, v., id., wus'ah', s., id.

Siel, a., red. [My. serah.] A. s'ahila to be of a dark reddish (&c.) colour.

- Sifa, v. i., to depart, withdraw ;
 : sifa ki, v. t., make to depart,
 toss, throw away, sifesife,
 redup. ; sifa, v. i., to assemble.
 See safi.
- Sifanua, s., a cannon, lit. shoot
 the land : sī fanua.
- Sifili, and sifili ki, d., transposed
 for sili fi, sili fiki.
- Sifiri, s., parrot. A. safara to
 sibilate.
- Sig, v., redup. sigsig, v., to be
 rebellious, disobedient ; sigsig-
 leo (leo thing, or voice) to be
 disobedient, to sin, sigsigleo ki
 to be disobedient to (one),
 nasigsigleo en disobedience, sin,
 bisig, v. r., to be disobedient
 to someone or to each other.
 [Mg. odina rebellious, miodina
 to rebel.] A. 'asa' to be re-
 bellious, disobedient, 'isyan'
 rebellion, disobedience.
- Sigir ia, v. t., or c., to strengthen :
 gara, and caus. pref. si. [Cf.
 syn. My. mangkras kan, My.
 mampahery.]
- Sikara, v. i., or a., prickly, spiny,
 and of hair standing on end :
 ending -ra. A. s'aka, 2, to be
 spiny, hirsute, s'akat' spiny.
- Sik ē a, v. t., d. siko e, to
 avenge : soka'ria.
- Sik ē a, or sek e a, to raise : saki ;
 hence
- Sike-rau, d. sī-rau ki, or sīē-rau
 ki, to raise or lift up a leaf
 (rau), presenting cooked food
 to one to be eaten.
- Sike, to be swearing, and
 Sike-mau (see sēke-mau), to swear
 true ; and
- Sike, v. t., to comb (the hair) :
 sēke-mau.
- Sike ti, v. t., redup. sikisiki, to
 grasp with tongs, or with a
 forked stick ; hence
- Esike, s., tongs, syn. uataki.
 H. hazak to hold fast, stick
 fast (A. hazaka), Hi. to take
 hold of, seize.
- Sikitaui, s., only child : sikai,
 sikei, totau.
- Sikai, or sikei, num., one, d. siki-
 tika (redup.) : tesa (in la-tesa,
 q.v., d. la-teha), also in mas-
 iki, d. mihi, also in gisa, mas,
 sam ; and
- Siki, with nom. suf. (translated
 in this case as nominative, as
 in H. and A.), as sikina (his
 one) he alone, sikira (their
 one) they alone, &c. In i
 sikina uia (and similar express-
 ions) the meaning is he alone
 is good, i.e., he is incompar-
 ably good ; and
- Sikiskei, one (by) one ; sikiski
 gisa one by one together, and
 see bakasikei. H. 'ahad, Mod.
 S. hda, &c.
- NOTE.—The ki or kei in
 siki, sikei is non-radical, as ka
 in Mg. isaka, iraika. [Mg.
 isa, iray, also isaka, iraika,
 My. asa, sa, Sa. tasi.]
- Siko e, v. t., to avenge, d. sik ē a :
 soka'ria.
- Siko sa, v. t., to gaze at ; siko
 mau isa to gaze continually
 (see mau) at, redup. sikosiko ;
 hence
- Siko, s., kingfisher, lit. gazer
 (because it sits *gazing* into the
 water for fish). H. sakah, Oh.
 seka', to look at, to contem-
 plate.
- Siko ti, or siku ti, v. t., to

adhere to (someone), continue or dwell with. A. 'as'ika to adhere to (someone).

Siki-naki, v. t., to abhor, loathe, abominate, d. masuku-taki, or musuku-taki. A. zahak, Nm., to take disgust for, loathe.

Sila ia, v. t., as ta sila ia chop, peeling or shaving off, chop or cut a thin shaving off; hence

Masilā na, s., a shaving, chip; and masila, masilasila, to be thin. [Mg. silaka and silatra to peel, bark, skin, chip off.]

A. sahala to peel, bark, shave, or scale off, mashul' small.

Sila, v., to crack, as thunder, boro silai a, buru masila, id., silasila, redup., ta silasila, id. [Sa. faitilitili, Ma. whatiri, Ha. hekili.] A. salla, salsala, to sound, to crack (thunder), musalsil' braying (an ass).

Sila ia, v. t., to help, aid, support, strengthen, tasila (dd. tasiga, ahika) helper, supporter, sil wall plate (supporter of roof), tua-sil givers of support (to a chief, as giving food or other aid when he is making a feast, &c.) A. 'azara, 2, to aid, help, strengthen, support, make firm, H. 'azar to help, aid. Hence

Sil, s., wall plate (supporter) of a house, help (tua sil give aid or help).

Sila ia, or sela ia, d. sol ia, silasila ia, v. t., to rub, as to rub (oneself with oil, &c.) [Fi. sola-ta rub, Sa. soloi wipe, Ma. horoi wash, Ha. holo wash, wipe, brush, Mg. soroka sweep.] Cg. sera, seru, &c. See sar ia.

Sili ki, or sila ki, v. t., make to shake (anything; if water, to sprinkle), silisili ki, id., to pour out, shake out, throw away, throw down, ru sili ki fisera they flee in different directions (those overcome in battle), lit. they throw (themselves, shake out, or scatter themselves) in different (or every, or all) directions. H. zalal to shake, make tremble, pour out, shake out, A. zalzala to shake, make to tremble.

Sili, v. t., to-enter, sila isa enter it (a house), enter him, that is enter under his protection; sili fi a enter into him (as a spirit or demon into a man); sili-faki, or sili-fiki make to enter into, also thrust or throw into (anything into anything). [Sa. sulu thrust into, take refuge, sulu-fa'i, and sulu-ma'i, My. julok thrust into, Mg. joloka enter, Fi. curu, curu-curu, curu-ma, curu-maka, enter, push, or thrust into.] A. dahala, n. a. duh'ul, to enter (a house); take refuge with, 2, make to enter, 4, make to enter, thrust, &c., in. This word is used much with t. prep. bi or fi, as in sili-fi, &c., and to denote among other things the *entering into* a man of a spirit or demon. See alialia.

Simi-ki-leo, or sima-leo, d. sumaki-leo, s., echo, lit. sound of the voice. A. zāmat vehement sound, and leo.

Simbolo, s., d., a basket. Cf. A. zibbil', zimbil', id.

Sina, or sinč, v. i., to shine, be clear, us i sine the rain clears up, Fi. uca sa siga. [Fi. siga sun, day, My. siyang day, clear.] A. saha', E. sahawa, H. saha, to shine, be clear; sun, day, in derivatives.

Sinu, sisinu, v. i., to be hot, burn (of the grass on the hills, yearly), to be inflamed (of one's face) nako na i sinu his face is inflamed (with passion); hence

Sinu, s., c. art., the burning of the grass on the hills; a place on which the grass has been burned: see also tunu, bitunu, d. bitsin. [Sa sunu.] A. sah'ana, n. a. suh'un', to be hot, sah'una and sah'ina to be hot, 2, to heat, suh'n' and suh'n' hot, H. s'ahan, S. s'hen, to be hot, inflamed (sore), heat oneself at the fire.

Siora, s., a pipe for drawing off water from one place and pouring it out at another; said to be for sie rau (for sike rau, lit. lift up, distribute).

Sī-rau, or sīerau, contr. of sike-rau.

Sirak, a., used as s., for sitaki, i.e., si tāki blow, heeling over (a canoe), a squall or high wind: si to blow, and tāki to incline over.

Siri ki, v. t., to scatter, sprinkle, of seeds, water, siri kīa ki, i.e., siri ki uia ki scatter or sow well (seeds); and

Sirisir ia, v. t., to scatter (or *sprinkle*) on him (as water or *blood spirting* on one);

Siri, v. i., to sprout, shoot (of a plant); and

Siria, d., v. i. (-a, ending), to sprout, shoot; and

Siri na, s., c. art., a shoot, sprout; and used of men, offspring; hence in proper names of children and men, siri (seed, offspring) as siri fakal, &c. H. zara' scatter, disperse, especially to scatter seed, sow, bear seed (of a plant), zera' seed, offspring, A. zara'a scatter seed, to produce plants.

Sisi a, si a, redup.; hence

Sīs, s., a shell used for scraping.

Sīsī, v. i., redup. of sī to blow; hence

Sīsī, s., a gun; si fanua a cannon.

Sito, v. i., cacavit, A. s'ahata 8), cacavit.

Siū, s., a pricker, or awl (a sharpened bone). [To. hui, needle or pin (of bone).] A. s'i'a' a prick, spike. See sui.

Siua (siwa), v. i., to hunt for fish, or shellfish (on the reef), siuē a (siua ia) v. t., hunt (fish, or shellfish, on the reef). A. sāfa (u) to examine or explore the ground by the smell, hence to hunt.

Siuer (siwer), dd. suuara, surata, v. i., to walk, proceed, go away, sisiuer, redup., walk about. [Sa. savali, savalivali, sava-liga.] A. safara, 3, n. a. sifar', to make a journey, go away.

Siua, or sua, d. siuo (siwo), v. i., to descend. [Sa. ifo, To. hifo.] S. s'bab, s'ab, part. s'o'eb (Acts xi. 5) to be let down, to descend.

So e, d. sē a (for so ia), v. t., to call (one);

Soso, v. t., redup., to call, sos ia (for soso ia) call him: also in bioso, rasoso, rañoso. E. saw'a to call, H. s'ua', Pi.

Soa, s., c. art. asoa na, companion, follower, or neso (art. ne), especially of the opposite sex, hence tauso, q.v.: sai. [Fi. sa.]

Soi, d., v. t. See si a, to scrape. [Fi. so-ya, soi.] Hence

Soi, or soia, s., the hole scraped out for the yam to be planted in.

Soa ki, soüa ki. See sāua ki.

Soa ni, or soè ni, v. t., to mock. A. haza' to mock.

Soär ia, or souar ia, v. t., to abrade, scrape, scratch, as rago i souari rarua the roller scrapes, scratches, or tears by scraping, or abrades (the bottom of) the canoe, souasouar ia, redup., and soära, or souara, v. i., to split open (as a ripe seed, pod, or banana), *i.e.*, to be abraded, or uncover or abrade itself. S. safar to shave, to abrade, H. safar (to scratch, polish), to write, A. safara to sweep, uncover the face (a woman), to shine (the dawn), H. s'afar (scratch, polish), be bright, beautiful, Ch. s'ëfarpara, S. s'afra the dawn. See *ante*, asouara, or asoara the rainbow, *i.e.*, the beautiful, or brilliant.

Soata, v. i., to slip. A. dabas'a to slip, E. dëhas'a.

Sobu, v. i., to spring up; also to spring up, arise (of the first

beginning of anything), and to begin, or be the first to do something. See futum (bisobu, &c.)

Sobē na, s., c. art., the nape or back of the neck. E. zaban id., A. zabbunat neck.

Sofa, sofasofa, v. i., sōfa, s. See sefa.

Sog ia, or sogi a, v. t., d. sug ia.

Sogo ni a, v. t., to press upon, compress (one, as by crowding upon him), to straiten, sogo-sogo ni, redup.;

Sōg, or sōgi, s., what straitens, compulsion, force, constraint, &c., as i meri sogi au makes or uses constraint or force upon me (to compel me to do something), i tili sōg soko ia he declares force or compulsion upon him (to make him pay a fine, or to suffer death, as the case may be). [My. sāsak straitened, sāsakkan to straiten.] H. suk, Hi. (A. s'aka, 2), to straiten, compress, press, urge upon, force, compel, H. sōk distress.

Soga, s., c. art., d. nasok, dust, rubbish, a lot of things (belonging to one);

Sogasoga, id.; hence

Soga-leba, s., a rich man, lit. big lot of things; and, d.,

Sogoa, v. i., or a. (ending, 'a), rich;

Sok, d. soga, s.;

Soksok, d. sogasoga, s.;

Sok-leb, d. soga-leba; also

Sok, s., d., c. art., a cloud. H. s'ahak dust, a cloud, A. sah'k'; the verb signifies to rub, hence dust (from being rubbed small).

NOTE.—Sogoa lit. signifies full of dust, dusty, dust being taken in the sense which is given it in the vulgar English phrase "to come down with the dust."

Soka, v. i., to leap, jump, go swiftly; to be violently excited, inflamed with anger (of the belly); soka ia, v. t., to spear; inivit mulierem; soka-ba, v. i., to go swiftly away, hence, s., what goes swiftly away, a worthless or lost thing or person; soka-ba ki, v. t., throw away, make to be soka-ba; soka ki, v. t., make to soka, throw. A. zak'k'a, 4), leap, 2), inivit mulierem, 5), go with vehemence, 6), to be angry, burn with rage.

Sök, s., c. art., what stops or blocks, as a dam: suk ia.

Soka ri, v. t., to join on to (one thing on to another), then to repay (one thing by another, the one thing being regarded as joining on to, or touching, the other), to avenge (one slain, by slaying another, also sikhē a, d. siko e); soka-soka ri, redup.;

Sokarien, s., c. art., a joining, as a splice; repayment, retribution, vengeance;

Soka-taki, v. t., to join on to, to meet, tumara soka-taki ra meet together. H. nas'ak (A. nasaka), to join, 2), kiss (join mouth to mouth), join on to each other, meet (of two things), Hi. to join on to (one thing on to another).

Soko, v. i., or a., to be true,

true, as naleona i sokō sa his voice (prediction) is true as to or about it (thing predicted, as is known when it takes place as foretold), le- or lo-soki, a true thing, truth, tili lesoko to speak truth, d. tili mori speak true, d. tili lo-amau speak truth. See also masoko. [Sa. sa'o straight, correct, right, My. sungguh true.] A. sadaka, n. a. sadk', to be true, H. sadak to be straight, right, just.

Soli a, v. t., rub. See sila ia, id. Sölī, sosölī, v. i., to creep (i.e., to rub or scrape along the ground, cf. karafi);

Asolat, s., a worm: a, art. [Sa. totolo, ps. tolofia, Fut. toro, Ha. kolo, TaSa. tari, Malo nsalansala, to creep, sulati a worm.] H. zahal to creep, crawl.

Sore, v. i., to lie, be untruthful, d. bisuru;

Soresore, id. H. zur to turn aside, A. zāra tell lies.

Sor ia, or sori a, v. t., to give (a thing). [Fi. soli a give, My. sārah and srah to submit, sārah kan to give.] A. s'ara'a, 1, to submit, 4, to give.

Soro, v. i., to burn, flame, soro fi, v. t., send a flame on to, also to treat with violence, to rush violently and with savage rage upon (as a wild pig charging a man), bakasoro-soro fi, v. c., make the fire to burn up. [Mg. doro, sa, tolo, matoro.] A. sa'ara to kindle (a fire, war), 2, to rage (of a camel), 3, to treat with cruelty

and rage, so'r blaze of fire, rage, insanity, sa'ir' flame of fire, fire bursting into flame.

Soroa sa, v. t., to covet, desire;

Soro, a. used as s., a covetous person, and see miseroa. A. s'ariha to covet.

Soroa, d., v. i., to be sick, syn. sasāna. A. s'arro fever, and a. ending, from s'arra to be bad, as sasāna from sa.

Soroa, s., c. art., d. tiroa.

Sore a, v. t., to saw (one, of the breakers sawing one on the reef); and

Soro aki, v. t., to make a man's body saw on the reef (of the waves or breakers): sar ia.

Sos, v. i., to shrink, become contracted, as cloth when wet, india rubber, &c., to be small (syn. mito), d. sēs small, little. A. 'azā', 4), to be contracted, made small, also 'aziya, 3), to be contracted, 2), to contract, 4, to diminish.

Su, sua, v. i., to rise up (tobu i tubu sua swells up) as ground in which the growing yams are swelling (cf. lua); another form of this word is tu to stand up;

Su raka ti, v. t. (to take up, lift up), to startle;

Sua i, v. t., to take up, lift up, then to take, receive, obtain, acquire, as i su naleo he obtained something; and to bear, as i su nafolofolon sa anena he bore his sin, i.e., he received its punishment; and to meet, as i sua nata he met a person, bisua, v. r.; su-naki to carry on the

head (of women), su-ni to put on (clothes), hence susu clothed (having clothes upon or carried or borne by one); to meet or take up the (odour of a thing) su rogi nabon. The notion of *meeting* is in that of lifting oneself or rising up against (one); and a swelling in the skin is said to sua, i.e., raise itself up, it rises up; su (nasuma), s., the upper part (ridge-pole) of a house, and masua, s., the highest part or top of anything. Su or sua is also used in proper names of children, as Sua ragoa, &c. H. nasa' to take up, lift up, E. nasa' take, receive, A. nas'a' be exalted, grow, to bear, carry, to bear one's sin, that is, to receive its punishment. H. si', sē'eth height, a raising or lifting up, a *rising up* in the skin, A. nas'a' to grow up, to be raised, high, 4, to produce, 10, perceive or feel the odour (of a thing), nasā' sprout or shoot (of a plant)—sua (in pr. names), young people.

Su, d. ai, v., finished off, as i nu su, it is ended or completed, finished off, i bati su ē a he has finished off doing it; i bano su he has gone, he has finished off going, completed going. The word thus forms with any other verb a completed tense denoting that what is expressed by the first verb is *finished off*. See under maso to be done.

Su na, s., c. art., highest part (as ridge of a house, or top of the

head), cf. masua na top (of anything): su, or sua.
 Sū na, s., c. art. nasū na, q.v., juice.
 Sua, for suua (suwa), siua, siuo.
 Sua, s., brother. See tai.
 Suasua, v. i., to be willing; and
 Sua ki, v. t., to impel, order, send. See bisuaki. A. s'ayaya, 1, to be willing, to will, 2, to impel.
 Suara, or suuara (suwara), susuara, d. siuer, q.v.
 Suāra, v. t., to meet (as a head wind, any obstruction in one's way): sua, and ara, v. t.
 Suer, v. i., d. suerai.
 Suerai, v. i., to put out rai, i.e., tai, q.v., dung, cacavit: sui, see si, v.t., and tai.
 Suer ia, v. t., to vituperate, d. sur. A. zara to vituperate.
 Suba ia. See siba ia.
 Sube, v. t., to place, determine, appoint, constitute, syn. tō-naki, as i sube biri a he appoints it over again (and differently), syn. tō-naki biri a, as to appoint a day of meeting, &c., and afterwards to alter the day, appointing another; i sube roa au he appoints me, changing, changes or alters (roa to turn round, to alter) the appointment he made with me, as having first appointed me a certain day, he afterwards changes the appointment to another day; hence
 Sube, s., what is placed, fixed, redup. susube, as upright stones firmly planted in the ground, nafera susube a row

of such stones, sube such a stone, a statue, an idol, or sacred stone; a thing fixed firmly, as a plank firmly nailed, a stone firmly fixed, a wind continuing firmly in one quarter, nalagi i be sube the wind is firmly fixed (in some quarter); also, custom, as a thing fixed, sube nafanua custom of the country, sube na its or his custom, also the fixed nature, custom, or disposition, sube nig Atua i lēg the nature, custom, or disposition, or fixed character of God is righteous; sube i tō-naki nafanua the fixed, or constituted, or established—fixed, established, or constituted the country. In this last sense it is a general term used to denote either the first or early or ancient inhabitants of a place (the original settlers of a district), or, which is the same thing in another form, the persons who figure in Efatese myths, or the spirits of such, now being natemate. Sube is also used as a proper name of men, as Mariki Sube, or Ma Sube, Mr. Sube (the present Christian chief of the village of Moso, in Havannah Harbour), and of women, as Li Sube, Mrs. or Madam Sube. (See ma, and li.) [Ma. tupu firmly fixed, Sa. tupua a stone supposed to have been a man petrified, an image, Fi. tovo habit, nature, practice.] H. nasab, i. q. yasab to set, put, place, Hi. hissib to make to

stand, place, erect, set up (as a column), fix, establish (as bounds), Ho. to be fixed, planted, yassib firm; A. nasaba to place, fix, set up, declare, appoint, constitute; nasb' a thing set up, a statue, what is worshipped besides God, i.e., an idol; nasib erecting, setting up; nasibat stones placed or fixed round a water-hole.

Subu. See sobu, v. i., and d., s., child, offspring.

Su-bua, v. t., to lift up, or ascend, bursting or breaking through (the ground, hence subua (natano) a demon or demons who do so), syn. subora ia, and sua-sai a: su or sua to rise, or lift up, and bua.

Sub-neki. See sabo-naki.

Sug ia, v. t., to kiss, d. sum ia.

Sug ia, v. t., to block up, d. suk ia.

Sui a, v. t., d. si a, q.v., to help; to blow upon; also (see sai a) to make holes in (as a moth in cloth); also to burn with heat, as elo i sui a the sun burns him; and redup., elo i tera suisui, the sun shines burning (hot); and

Sui, s., heat; sui ni elo heat of the sun. See sai.

Suk ia, v. t., d. sug i, to block up, obstruct. A. s'akka, 2), 3), block up, obstruct;

Suk ia, v. t., to cause to stoop, suki lifa ia (a burden) makes him stoop, bending him; to still, as suki namaritana still the commotion (of passion)

within him, suki namaieto stills the anger; and

Suki, v. i., to be patient, firm, quiet, still, sink (subside). H. s'akak to stoop (A. s'akka), subside, be appeased, Hi. to still;

Suki a, v. t., make fast, firm, seli suki a, bisa, tili (&c.) suki a tie firm, speak making it firm and sure, meri sukisuki a make firm, turi suki a nail firm. A. s'akka, 3), adhere, cohere firmly;

Suki a, v. t., to stick, stab. A. s'akka, 7), transfix (with a spear).

Suka, v. i., to draw back, recede, sukasuk, redup.; hence

Sukei, or sukai, s., c. art., the receding (of food), the annual time of scarcity of food, opp. to namasu. [Fi. suka, cf. cuqa.] H. nasag, sug, to draw back, retreat.

Suku ti. See siko ti.

Suku ti. See sike ti.

Sula, v. i., to rise up (as a rising ground);

Sula, s., a rising ground. H. salal to lift up, cast up a bank.

Suli na, s., shoot (as of a banana), offspring (of man); hence

Sulia, v. i., to have shoots (as a banana). [Sa. suli a young banana, son of a chief.] H. neser a sprout, shoot; offspring.

Su-lua i, v. t., to bring up (a child): su, or sua, and lua.

Sulu ea, v. t., to scorch with flame, illuminate with a torch (ne sulu), and see masula ki; hence

Sulu, s., c. art. nasulu, a torch.

- [Sa. sulu, v. and s., Ja. suluh.]
 A. s'a'ala, 1, 2, 4, to kindle (a fire), 8, be kindled, 10, light or kindle (a torch), s'u'ulu flame of fire, mas'al' a torch.
- Suma, s., c. art. nasuma, house, d. uma, see also katema, im-rum : the s' in suma is a dem. or art. [My. rumah, Ja. umah, Ml. im, TaSa. ima, Motu ruma.] A. h'a'maʔ, pl. h'im' &c., house.
- Sum ia, v. t., to kiss, dd. sug i, sog ia. [An. aijumnyi, to kiss, Sa. sogi rub noses, salute, sogisogi to smell, My. chyum to smell, to kiss.] A. s'amma to smell. There is no trace of this meaning in sum ia. In E. sa'ama is to kiss.
- Sum ia, v. t., to suck, as fat. My. isap, An. admoi to kiss, lick, suck, as fat. A. sahab, Nm., suck in (liquid or air).
- Sume li, v. t., to make a sucking noise to (to attract one's attention). See preceding word.
- Sumi li, v. t., d. sumo li, to shut, close (as a door), to patch up, repair (as a hole in a mat); hence
- Sumili, s., a thing like india-rubber in a clam shell which, when touched, causes the shell to close; an ornament (shell) which stops up a hole pierced in the septum of the nose. A. samma, 4), to stop (as a bottle), 6), to patch up, repair (a thing).
- Sumat ia, v. t., to beat, d. samit ia; d. sumanr i to beat, also used as an ad., hastily, confusedly, ineffectively, as lo *sumanr i*, *brig sumanr i*, &c., see, do hastily, confusedly, ineffectively (cf. sarafi, tere ti). See samit ia.
- Sur, v. i., to go (of a departed spirit going to Hades), to writhe and twist with pain. H. sîr to go in a circle (eg. s'ur to go, journey), sîr hinge, writhing pain.
- Sur i, v. t., d. suer ia, q.v.
- Sura ia, v. t., to root up, extirpate (as the things growing in one's plantation). E. sarawa to root up, extirpate.
- Surata, sursurata, v. i., d. for suara, to walk, go on a journey.
- Suru ki, v. t., make to suru, i.e., to be covered, as by inserting an arrow head into the (reed) shaft; and
- Suru faki, v. t., make to be covered, as by thrusting a thing into the dust or earth; and
- Suru goi a, v. t., to cover drain out (as the milk of a coconut) by covering the aperture of the nut with the mouth and draining out the contents. For goi see go ia. Tasuru ki to conceal, suruoli, dd. suruili, suruauli (see uli, auli), to take the place, or assume the form of, hiddenly or stealthily, and, s., a demon, or demons, who do this to destroy men. [My. suruk to conceal, Mg. sarona to cover.] E. sawara to cover, tasawara to be hidden, secret, to hide.
- Su-rua, s., upper of the two ridge-poles of a house : su ra, and rua two.

Suru ēa, v. t., to allure, tempt (deceiving), lit. to deceive ;

Surusuru ēa, id., redup. See sore, bisuru.

Suruk, *i.e.*, su-ruk, also si-ruk, and sai-ruk (see sai, and ruku) to go into the ruku (of anything).

Surut ia, v. t., to scarify, make fissures on the surface of anything. A. s'arata to scarify.

Susu, s., the breast or breasts; a calabash (round like a breast): susu na, d., his mother, lit. his breast, or mamma; hence

Susu, v., to suck the breast. [Sa. susu the breast, to suck the breast, Fi. sucu the breasts, to suck the breast, My. susu, Mg. nono, the breasts.] H. s'od, A. thidy', pl. thudiyy', breast, breasts.

Ta, passive or reflexive passive prefix to many verbs. [Fi., Sa., My., Ja., Mg., id.] A., E., ta, reflexive or reflexive passive prefix to verbs.

Ta, nom. and verb. suf., 3 pl. (very common), for ra.

Ta, s., for ata man, person.

Ta, neg. ad., not, dd. ti, tu, and see sa. [Sa. le, My. ta, Mg. tsy.] H. lo, le, li, Ch. la, A. la.

Ta ia, v. t., to chop, cut, also to speak or utter (as it were making a chopping noise), redup. tata. [Fi. ta-ya, My. tatah, Sa. ta, Mg. tatana.] A. hadda to cut quickly; utter speech quickly.

T', conj., that (because), ta that I, te that he, tē ku that you: tē.

Ta, ad., now, dd. syn. uo, ko, i, as i ta toko, i uo toko, i ko toko, he yet (now) remains: ta, dem.

Ta, verb. pron., 1 dual incl. [An. intau, Sa. ta, for taua.] The ta of nigita, or ninita, and -a, for rua two.

Ta, tra, or ra, d. nra, q.v., blood. Originally tā, as in mitā to bleed.

Ta, s., d. sa, d. sēatē, q.v.

Tā na, s., friend, companion. [Cf. Fi. tau, to, Ma. ta.] A. sāhi, contraction of sahib', friend, companion, ya sahi (cf. Ma. e ta!) O friend, comrade! sahaba to be a friend or companion, to take with one as a companion, 3, to accompany (someone), 8, to be companions to each other. Hence bitā, and bitā-naki, q.v.

Ta-atuta, v. and s.: ta cut, speak, utter, and atuta, s., a fixed or appointed time; ta-atuta ki appoint a time and place (of meeting) to (someone). H. 'adad, A. 'adda, to number, especially days, time, hence S. 'ad'da, same as H. mo'ad, a set time, appointed time, eg. H. ya'ad, A. wa'ada, 3, to appoint a time and place (of meeting).

Ta-bau, s., syn. tagoto-bau, a cap, or hat, lit. cut-head.

Ta, v., to bend, bow, incline, extend, as ta bau bend the head, bow, ta tuba strike, turning aside, deflecting (a spear, &c.), ta gor ia extend

over it (of time, so many days),
ta gor ia extend over (or
cover) it (the day in the
past named). H. natah, fut.
yitteh, to extend, to incline,
to bow, to turn.

Tab, d. tiba, neg. ad., not : ta not,
and ba for ma as in Assy.
aama not, i.e., H. mah, A. ma,
used indefinitely.

Taba na, d. tauba na, s., side, or
shore (as a side). [Ma. tapa.]
A. taff' side, shore.

Taba ia, d. tama ia.

Taba, v. t., to be like, tabale to
be like that thing (taba le),
so, also tabalai, tabalān,
tabalas, tabalo uai (taba, lo
or l' (thing), and uai, n, s,
i, dem.) to be like that or this
thing, tabalo uanaga, id. ; also
tabale sā ? tabale safa ? to be
like what thing ? to be how ?
[My. dama-kiyan so, Mg.
mitovy.] H. damah to be like.

Tāba, s., property given away in
payment of a fine for miscon-
duct : tā to cut, and ba (away)
as in soka-ba.

Taba, v. i., to turn, bend, taba lo
sua, or lo saki, bend looking
down, or up, taba kai bend
contracting the stomach (as
to avoid a spear), bitelo tababa
to be bent with hunger, also
tama, as tamā-lu, d. tumalu,
to bend rising (in setting forth
or out), taba soka to bend,
leaping (as in climbing a tree),
d. tama or tuma soka, also, to
leap aside. A. dafa', 6, to
turn hither and thither, dafa'
*bending, 'adfa' bent, curved (of
men).*

Tabaraba, for rabaraba.

Tabag, v. t., to slap. [My.
tapuk, Ja. tabuk]. A. safaka
to slap.

Tabalaga, v. r. (see balaga ti), to
raise itself off, as a scab, &c.
Reflexive causative.

Tabalās', or tabalāsoa, v. i.,
tabale, and aso to burn, to
peel itself off after a burn (of
the skin) : tabal' is the reflex-
ive of bale si, or bala si ;
and

Tabales, v. i., reflexive of bale si,
to peel itself off, as the skin
of one's lips ; and

Tabales, s., husk (as of cocoanut,
chestnut), finger nails.

Tabara, v. i., to be burned.

Tabara ki, v. t., to burn : bara.

Tabare, tabarebare, v. i., reflex-
ive of bora ia, to be split, split
open, to be open.

Tabāre, s., a male animal. Com-
pare E. tabā't mas, a male.

Tabaro, tabarobaro, v. i., to be
heedless, careless, disobedient :
reflexive of baro ; and

Tabaro, d. ; s., senselessness, sin.

Tabasuli, v. i., to be detached,
broken off : reflexive of basu
li.

Tabau sa, v. t., to cover, to be over
(surpass, be above another) :
bau.

Tabelu, v. i., reflexive of belu,
q.v.

Tab ea, v. t., to take ; and

Tabe, s., c. art. natabe, a freshet,
lit. that which takes, or
carries. [Fi. tabe-a, Mg.
taba.] S. nsab to take.

Tabe, v., to lean or incline,
tabe to osa lean abiding on it,

- tabe ki lean upon, trust in (a thing);
- Tabītab, s., a thing leaned upon, or trusted in. [Fi. ravi, My. arapi.] A. s'āfa, 4, to make to lean or incline (a thing towards a thing), 1, be the guest of someone.
- Tabei a, v. t., to desire or purpose setting the mind on. A. bayya, 5, id.
- Tabēti, v. i., to adorn oneself. Ch. sabet to adorn, Ethpa. adorn oneself.
- Tabēra ki, v. t., to make to be tabera scattered, taberafera, or taferafera, to be scattered, taberafera ki make to be so: bera, berafera.
- Tabēs, s., axe: ta to cut, and bēs.
- Tabisa, v. i., to speak;
- Tafisafisa, v. i., to pray: bisa.
- Tabilakigon, d. tabilagon, v. i., to stumble, d. tabila kon, id. lit. to strike, or knock (the foot) by mistake (hastily) fast (that is, the foot caught fast): ta, bila, or bile, gon, or kon.
- Tābora ia, v. t., to cut, splitting (a thing);
- Tāborai na, s., c. art., the body where it forks off or is divided into the two legs: ta, bora ia.
- Tabos, v. i., compressed, narrow: bosa.
- Tabu, s., naked people, people of other islands of the New Hebrides, so called by the Efatese: ta men, and bua i.
- Tabu, tab, v. i., or a., to be forbidden, prohibited; to be sacred;
- Tabua, s., c. art., sacredness; and
- Tabuen, s., id. A. dabba, n. a. dabbu, to prohibit.
- Tabua, v. i., to be split open, cracked, also mafua: bua.
- Tāfa, s., c. art. natāfa, a hill, lit. that which goes up or is high; and
- Tāfa (d.), ad., high, above. [Fi. cabe.] T. dayaba to go up. E. diba above.
- Tafagka, tafakāka. See baku.
- Tāfakarua ki, i.e., tā utter, and baka-rua; to repeat a thing, as a slanderer's words to the person slandered.
- Tafar. See taiār.
- Tafasi, v. See fasu, eyebrows.
- Tafe, s., c. art., d. tabe, freshet.
- Tafi na, s., and c. art. a, atafi, follower, successor of a chief (next in rank), that is, his present helper and right hand man, and who is his recognized successor. A. tabi' follower, helper.
- Tafea, d. for tofe, q.v.
- Tafera, s., c. art., breaker, breakers; and
- Taferafera, v. i., to break, as waves, Ch. tebar, H. s'abar, to break, mis'bar breakers. See bera.
- Tafi a, v. t., to be near. A. taffa to be near.
- Tafifi, v. i., to be involved, entwisted: fifi, fisi.
- Tatiloga. See bulo ki, and bol-oga.
- Tafilo, tafolo, taifolo, and
- Tafulus. See bulo ki, bulu si.
- Tafirofiro, to betwisted (crooked): biri a.
- Taga, s., basket, d. toga, q.v.; d. stomach. [Sa. taga, taga 'si.]

Tagāl, s., a hook for hanging things on : tageli.

Tagaragara, v. i., or a., strong : gara, garagara.

Tagaru, v. t., to grasp : kar ia.

Tagau, s., a hook, so called from seizing ;

Tagau, tagaugau, v., to grasp, seize ;

Tagau lua, select, lit. grasp or seize, lifting up or out : gau, kau.

Tagatag, s., a mist, or mass of clouds : tagotago.

Tageli, tageligeli. See takel.

Tagi, v. i., to wail, cry, ring, sing, clank, hum, &c. (as a drum, &c.) ; tagi si, v. t., to bewail, tagitagi, redup., natagien wailing, sounding (in various ways). [Sa. tagi, My. tangis, Mg. tany, a cry, tomany, mitomany to cry.] A. tanna to tinkle, &c., Nm. to clank, ring, hum, tanien din, tantun to tinkle, jingle.

Tagia, v., d. tine (ndine), to hoist the sail on a canoe, tagi aki rarua. See under miten and tago.

NOTE.—The idea is that of making the sail mount on the canoe as a horseman mounts a horse, or a burden mounts, or is placed upon, the back.

Tagiēgi, v. i., to be slow, dilatory. A. āka, 5, to be averse, to delay.

Tagotago, v., to be placed one thing above or upon another, as the stories of a house, banks of clouds (see tagatag), generations of men ; and

Tago na, s., such a thing, or

things, as the story of a house, a generation of men, leaves of a book (which lie one upon the other). See under miten (and cf. tiena, tagi aki, mitaga).

Tāgo fi, v. t., to beg, ask (a person for a thing), tatago sa beg, ask for (a thing) ; bitago, v. r., to be asking, begging, earnestly (from others). [Mg. hataka.] E. tayaka (so Amh., T., Luke ix. 45) to ask, tatayaka to ask earnestly.

Tagōto, s., tomahawk, axe : ta, goto ; and

Tagote fi, v. t., to cut with an axe.

Tagura, s., a heap (of stones) : guru, kuru.

Tai or tae a, v. t., d. for ata ia, or atai a, to know. H. yada' to know.

Tai, s., excrement, filth. [Sa. tae, My. tai, Mg. tay.] H. seah excrement, filth, from yasa' to go out.

Tai na, s., d. ke sua, brother's brother, or sister's sister. [Fi. taci, Malo tasi, MI. tesi, Bauro asi, Epi tahi, Motu tadi, My. ad'ik, Bu. anri, Mg. zandry.] A. sinw', or sunw', brother, and art. ta.

Taiār, a., d. tafar ; fatu taiar, or tafar, crumbling stone : bera, taferafera.

Taifolo, d. tafolo.

Tairai, d. rairai.

Taka, a., such as, like, such like : S. da'k, id. ('a'k, and d') talis ;

Takani (takan uan, takana uai, &c., putting any dem. after it) like this, that, &c. ; so, in this

way, in that way, thus, &c. ; also, interrogatively, how ? S. da'k hana (for da'k see preceding word), such as this, like this. This S. word is composed of d' (dem. or relative pron.), a', or ai (inter.), k', as, like (ad.), and hana, or 'na this ; without the d', S. 'akana how ?

Taka ni, v. t., to thrust on, or into (a thing), to thrust (a thing), taka sila ki thrust making to shake or fall. H. dahah, A. dalia, &c., to thrust.

Takal ia, or tikal ia, d., v. t., to carry ; hence

Tak'amo, or takaamo, to carry on a stick across the shoulder : takal and amo. S. s'kal to carry.

Takāra, s., the crowd, lit. men (ta) gathered together (kāra) : ta, kuru, guru.

Takara, s., c. art. natakara, that which seizes, or grasps, or lays hold (of one), as the consequence of some act, &c. See kar ia, tagaru.

Takāri, v. i., to hasten, go swiftly, sail swiftly (as a canoe) : kāri.

Takel, takelkel, v. i., or a., to be crooked, then unrighteous, d. tageli, tageligeli. H. 'akal, 'akalkal, A. 'akila, 5, &c., id.

Takes, d. for nakes, or nakisa : kisa.

Tak ia, or taki a, v. t., to fasten (as thatch on a roof, a rope on a log, anything on anything), and see mitakitaki ; to fasten the tongs on an oven stone (to lift it), bitaki a, uataki, otaki ; and matuki trusted in, confi-

dent, brave ; and taki, s., a mass of anything, as of yams growing together, as it were firmly bound together. A. wathika to trust in, be firm, steadfast, confident, resolute, 4, to fasten, to bind.

Taki, s. See under preceding word.

Tā-ki, v. t., to incline, to pour out (anything by inclining a vessel) ; takito incline (oneself), taki mita incline watch, taki torogo-saki incline, hearken to, lo tāki look inclined, look round or back, mitaki to be inclined, lean over (as if ready to fall) ; see si-rāk, i.e., si-taki a squall, lit. blow, incline (a canoe, or cause it to heel over on its side). H. ga'ah (A. sa'a) to incline (as a vessel which is to be emptied) ; to be inclined, bent, stoop.

Taku, v. i., to be after, behind, d. nruk ; or itaku, inruk ;

Taku na, s., the back ; etaku or itaku at the back, behind (d. inruk), also outside (the village), also the (time) behind, or after (as opposite to the time before, the past), as te naliati etaku some day after, as he died, sela itaku ru afa ki nia some time after they buried him, generally tau itaku, naliati itaku, the years, or days after (i.e., hereafter), naliati itaku mau the last day, day of judgment. [Sa. tua, Malo tura, Epi taka, Motu dolu, the back.] A. t'ahr' the back, E. dalir posterior part, dahari the last, dihana after,

behind, *dahara* to be after, behind.

Takutaku, v. i., to speak in an unknown or foreign tongue.

A. *thakthaka* to speak with foolish or senseless words.

Taku, s., brothers-in-law, sisters-in-law, syn. *tauïen*. A. *'ah'a*, 5, to treat or act as a brother, 6, to be brothers and friends to each other. E. *ta'ha* agnatio, or cognatio, also agnati who are as brothers to each other:

Takuer, or *takuwer*, s., a big man, a strong man: *ta man*, and *kuwer*. A. *kabura* to be great, of big body.

Takus ia, or *takusi a*, v. t., to be like, similar to, also, with *k elided tausi a*, id., and to follow, also *rausi a* (t to r), v. t., to follow, from *usi a*, v. t., to follow, and also (in *rafe-kusi a*) *kusi a*, id. See *usi a*, and *bausi a*. A. *kassa* to follow; to narrate, and 5, 8, to follow; 1, to be near, 10, to ask.

Taku ti, d. *raku sa*, q.v.

Talakolako, v. i., to whisper, i.e., to conceal what is being said (from someone): *ta* utter speech, and *lakolako*.

Talekabu na, d. *arekabu*, q.v.

Täle is, v. t., d. *tele is*, to search for. [Mg. *tady*.] A. *dära*, 2, Nm., to rummage (vulgar), lit. to turn over (things, in search of something);

Tale, s., c. art., a belt, also a rope, string; and

Tale ki, v. t., to make to go round (as a yam vine round a

stake), *tale* is to coil round something (as a snake), *tale ki mārō* (see *māro*) to whirl round (as the eyes in dizziness), *tale ki* to twist round one (crooked dealing, to injure), *tālo* round, around, *taltāl* round. [Mg. *tady*, *mitady*, to twist, *tady* a rope, My. *tali* a rope, string, bandage, &c.] A. *dära* to go round, whirl, turn; be dizzy, 2, make round, 4, turn round, *da'ro* orb, around, *dairo* round; circuit, &c.

Tale, s., c. art., the taro (so called because round.) [Sa. *talo*, My. *talās*, id.] See preceding word.

Taleāba, and *taltaleāba*, v. i., to whirl round (as a wheel), *taleaba ki*, v. t., to make to whirl round, to turn round (as a grindstone): *tale* and *āba*.

Talebaga, s., d. syn. *kalebaga*, bow-string: *tale*, and *baga*, s. (the tree from which the string is made).

Talefa, s., a side region, circuit: *tale*, and *fa* (ba) to go.

Talefan, s., the circuit of the horizon: *tale*, and *fan* to go.

Tale-firi, a., all round (as round an island, &c.): *tale*, and *firi* or *biri*.

Talle, or *tal'le*, v. i., to turn aside (as from a path); and

Talele, id., *talele ki* to turn aside or away from (a person or thing.) See *lele*.

Taleuor, s., a side, circuit: *tale*, and *uor*, or *uora*. See *bora ia*.

Talemāt, s., plantation, enclosed

and cultivated field. Cf. H. s'edemōth and s'ëremōth id.

Taliāli, v. i., to be slow, delay : aliāli. [Cf. Sa. tali, tatali.]

Talibo (see libo), to hide, be hid, hide oneself.

Tali-si, v. t., to prize up, wrench up. (as the side of a flat stone). See tila ia, or til ēa.

Tālīga na, s., c. art. nataliga na, d. liga na, and nālīga na, the ear or ears : ta, art. [Ml. P. ririga, Epi dd. tiline, seligo, An. tikga, Motu taia, Sa. taliga, Fut. tariga, My. talinga, Mg. tadiny.] H. 'ozen, du., used also as pl., 'azēnaim, 'azēne, S. 'adna, Ch. 'uden, 'udēna, A. 'udn', pl. 'adān', and 'udun'. For the verb, see rogo.

Tālo, taloālo. See alo-fi.

Tālo, a., round, and ad., round about : tale.

Talokuloku ki. See taluko.

Taltal, a., round : tale.

Taltalūrai, s., a sea snake covered with round strips or bands.

Tālu, or talūlu, s, a crowd, herd : lulu.

Taluko, or taluku, and talukoluko ki, v., to conceal oneself from ; atu taluko baki nia turn away from, or conceal oneself from : lako.

Talubaki, v. i., to be spilt, poured out, to pour itself out : lubaki.

Talug ia, d., and

Talum ia, d. See tulum ia.

Tam ia, v. t., to add to, dd. tām ia, tāum ia. A. s'amma to add.

Tama ia, d. taba ia, v. t., to cover (as fruit, &c., covering the ground, being abundant),

and see atama that which rubs, syn. ore. A. tamma to cover with abundance (Nm. smother, overwhelm), 2), to scrape or shave.

Tama na. See tema na.

Tamaliām', v. i., to delay. A. mahala, 5, to delay, and H. mahah to delay, linger (prop. to refuse, turn back).

Tamālu, v. i., to bend, rise (to set out), to go or come forth, set out : taba, lu.

Tamate, v. i., to fall calm, be calm (as the sea, the wind), hence

Tamate, s., c. art., peace (opposite to war), a calm, silence ; also, the festivals in honour and worship of the dead, at which the people of different villages assembled : mate.

Tāmisal, or tāmusal, s., an unmarried person : ta a person, and misal.

Tamaras, reflexive of maras, q.v.

Tami sa, d. sabe li, q.v., to tie.

Tamo, v. i., d. nabo, to smell. see nabo.

Tamon, s., smell, d. naḥon.

Tamole, s., man : ta man, and mole to live, living. [Fi. tamata, Sa. tangata, My. orang-idup, Mg. olombelona, id.]

Tamtam, a., dusky ; ragi tamtam (syn. rag melu), evening, lit. time dusky, or of dusk. A. 'atama to be evening, dusky, 'atamat dusk of evening.

Tamulu, v. i., syn. c. mulu, q.v.

Tanekabu, s., d. arekabu.

Tan ia, v. t., to earth it, to cover with earth, then with anything (tun ia) ;

Tanu mi, v. t., to cover with earth, put into the ground; and

Tanu maki, id.; hence

Tano, s., d. tan, earth of any kind, soil, clay, ground, and etan, ad. and prep., on the ground, below. (Sa. tanu, ps. tanua, and tanumia, My. tanām, tanamkan, tanuman, Sa. tanuma'i, tanuga, tanumaga.) A. tāna to cover with clay; to cover, tino, dialect tāno, earth, clay.

Tanoabu, d. tanoafu, d. tanoau. s., ashes, lit. earth or dust of the fire: tano, kabu;

Tanonōn, or tanoonōn, s., level ground, d. tēn: tano, and onē reduplicated.

Tanotanoa, a., soiled with earth: tano, and ending a.

Tanu ea, tanua, v. t., to spit, dd. tani, taniu; and

Tanua, d. taniu, s., c. art., spittle. [Sa. anu, ps. anusia, Motu kanudi, ps. kanudia, Fi. kanusi.] A. 'antha'a to vomit (tha'a, 7, to come out and be ejected from the mouth).

Tao, v. i., to fall, d. for roa (rouo, töuo).

Tao s, d., v. t., to lay down, leave, permit, &c. A. wada'a not used in perfect, fut. yada'o imp. da', to lay down, leave, permit.

Taosi, d. tausi a. See takusi a.

Taos, v. i., d. maosa, q.v.

Taoti na, s., bone, bones, weapons made of dead men's bones.

[My. tulang, Mg. taolana.]

A. 'at'm', Mahri (m elided) 'at'ait (Von Maltzan), athäth

(Carter), H. 'esem, pl. 'āsā-mōth, id., often of bones of the dead.

Tari a, or tar ia, v. t., to rub, wipe (it), tari isa rub, wipe with (it). d. tara ia rub or scrape off (it), baka tar ia gather. [Sa. tele.] See terafi, karafi.

Tara, taratara. See tera to be quick.

Tārē, v. i., or a., to be pure, clean, white, tartāre whitish, matiratira polished, bright, shining. A. tahara, to be clean, pure, H. taher to shine, be bright, clean, pure.

Tare, v. i., to cry, call out (of men); to call out, i.e., crow (cock). A. saraha and sarā' to cry, call out, sarih' a crying or calling out, a cock.

Tarere, v. i., to break on the shore with noise (of breakers): rere.

Taroa, s., a pigeon. [My. dara.] A. tair' id.

Taru si, or taro si, v. t., to pray to (the natemate), tarotaro, redup. [Sa. talalo, talotalo, ps. talosia, Ha. kalokalo, Tah. tarotaro.] A. sala', E. salaya, Ch. sela to pray.

Taruḃa, v. i., to be thrown down, to fall; taruḃa ki, v. t., throw down, make to fall, d. tarubik, v. i., and

Taruḃa, s., c. art., sticks thrown on or laid across the rafters of a house. H. ramah to cast, to throw, S. remo', id., etremi to cast itself or oneself. See under cg. roa.

Tas, s., c. art., the sea. [My.

tasik, To. tahi, Sa. tai.] A.
 ta's' the sea.
 Tas ia, or tasi a, v. t., to shave :
 ras ia.
 Tas, v. i., for ras, teres.
 Tasabo, v. i. See sabo.
 Tasiga, s., d. for tasila.
 Tasike, v. i., to lift, raise (the
 head) : saki.
 Tasila, s., helper, assistant :
 sila ia.
 Tasmen, s., salt : tas the sea or
 salt, and men or mena,
 pleasant (so called because it
 makes food pleasant tasted).
 Tasuru ki, v. t., to conceal :
 suru.
 Tasuki, v. i., to bow : suki.
 Tata, s., voc., maternal grand-
 mother. [TaSa., Ml., tata,
 father, Ml. and Malo tata
 paternal uncle.] See ani na
 (atene na, &c.)
 Tata, redup. of ta to chop, cut.
 Tatau fi, v. t., as bisa tatau fi to
 speak, diverting or taking the
 attention : tau.
 Tatā-gasi, v. t., tatā same as
 tatau (in preceding word)
 redup. of tau, and gasi to
 (wipe) stroke, smooth, flatter.
 Tatalai, redup. of talai, also
 tilai, titilai, v. i., to warm
 oneself (at the fire). [Fi.
 tatalai, Mg. mitolo (boho).]
 H. dalak to burn, Hi. to heat,
 Ch. dêlak.
 Tatamares, tamares with ta-
 doubled.
 Tatia or tati a, d. for rati a.
 [Sa. tala, Tah. tara.]
 Tatok, or atatok (or natatok, s.),
 a., resident, native : ta man,
 and toko.

Tatu, s. (see tui), a stake, post
 (of a fence), then tatu nafauna
 lord or chief of the land. A.
 watada to fix, stake, make
 firm, watadu stake, post, H.
 yated pin, nail, then prince.
 Tasilasila, v. i., to make a clear
 startling sound (of men), to
 crack (of thunder) : ta chop,
 &c., and silasila. See sila.
 Tau, tautau, v. i., or a., to be
 pure, clean, white. [Ma. tea.]
 A. nasa'a to be pure, white.
 Tau, v. i., also mitau to be fixed,
 abide, as i tau suma he abides
 (in) the house, i tau narā
 nakasu it is fixed or abides
 (on) the branch of the tree
 (as a bird or fruit), nabona i
 tau isa his heart is fixed on
 (the person or thing), i tau
 isa it is fixed, abides, or
 (as fruit) hangs on it (the
 branch) i tau ki nuana makes
 to tau, as a tree makes fruit
 to tau, yields (fruit), nakasu i
 tau the tree yields (fruit), tau
 isa to hold firmly (with the
 hand), tau gi to grasp firmly
 with the hand, to pluck off (as
 a fruit), tau nata take hold
 firmly of a person (taking him
 to one's house as a guest), tau
 ē a ; mamitau, matau, d., an
 anchor (what holds firmly),
 tau ri to take hold of firmly,
 or be fixed firmly to, to marry
 (a woman), tau lua to attach
 or be fixed firmly (to one),
 bringing out one (as from
 bondage, or from her rela-
 tions), to redeem ; to marry ;
 tau raki to attach firmly to,
 as a boat to a ship to be

towed, bitauri, v. r., to be attached firmly to each other, to be married; tau asa, to measure (it), toū gi and toū ni to measure, to weigh, and to-naki (for tau naki) to place, set, fix firmly, appoint, determine, establish, tau, s., a measure, also to, toto, and (t to r) boroaki to give commands to one's family, to make one's will, to commission (anyone to do something), tau, redup. tautau, v. t., to commission (one to do something), hence fitaua, c. art. na-fitaua one commissioned, a messenger, also a commission or message (syn. fakaua, q.v.), also tau, tautau to divert or amuse the mind (of one), to fix his attention (as of a child to make him stop crying), then to deceive, to take up a man's attention deceitfully concealing your real aim, belaki tau-tau sa to lead one, diverting his attention or soothing his mind (with a view, when he is off his guard, and in a suitable place, to tomahawk or otherwise kill him); bitau, bitautau, v. r., to invite (as to a feast), taua a heap, also a crowd (of men or a herd of animals), from the things, or people being firmly compacted together or attached to each other; tau a season, a year, from tau in the sense of to bear fruit (of a tree—see above); tau to be fixed, to abide firmly, is also used and may be used before any

verb, like toko or to, anī, tu, to denote continuous action as i tau bat ia he continues fixedly doing it. (So Fi. tau, or dau, Sa. tau.) [Ma. tau to light, rest, be anchored, be suitable, &c.; Sa. tau fixed, to fit in, be anchored, pluck fruit with the hand, buy (see tau lua), taula'i to anchor with, hang up with, hang on to (tau-raki), taula an anchor; Fi. tau-ra take hold of, seize, tau-vata equal (tau, or to, equal), Ma. taua army, Tah. taura a herd or flock, also a rope, Sa. tau a season, a year, Mg. taona a year, season, also gathered, collected (cf. taua); also enticed, allured, attracted (tau, tautau), mitaona to gather in, collect, entice, draw, My. taun a season, year.] H. sawah to set up, place (S. sō'), Pi. sivah (A. wassa', see boroaki) to constitute, appoint, to decree, to charge, to command, to commission (delegate anyone with commands), to give last commands to one's family, to make one's will (Rabb. sava'ah a will), cg. s'awah to be even, level; equal in value, equivalent, be fit, suitable, be like, resemble, Pi. to make level, then to compose, calm the mind; to put, set, s'ivah pēri to yield fruit (frucht ansetzen); followed by acc. and k', to make one like anything. Hi. to liken, compare (to-naki, *infra*). Taua, a., a heap, a crowd, a herd: preceding word.

Tau, tautau, v. t., to commission.

[Fi. tatau-naka, id., My. titah, to command, order, decree (to-naki, *infra.*)] See tau.

Tāu ni, or tāō ni, v. t., to cook, to bake (in the oven). [Sa. tao, ps. taoa, taoina; taona'i to bake food the day before giving it; To., Ma., tao.] A. taha, n. a. tahw', to cook. Hence

Tāō, s., c. art., leaves for cooking which are put into the oven along with the food to be cooked. [To. tau the cooking leaves, Tah. tao leaves and stones put into the inside of a pig to be cooked.]

Tauēru isa, v. t., to haul, drag, tau place, fix, and eru, i.e. aru, the hand, lit. fix the hand on (to drag) as to drag a man to punishment.

Tauī a, v. t., to twist, wring (as to wring clothes after washing them), to milk (as a goat) squeeze, or wring (the milk out). A. tawa' (E. tawiy, H. tawah) to wring, twist.

Tauien, or towien, s., a sister's husband, a wife's brother, that is, brother-in-law; but, d., a general name for reliable friend, brother, or sister, and in another d. the word is applied to father-in-law and son-in-law. [Fut. safe, Aniwa nosafe, Ta yafuni, d., c. art. nevun.] A. safiyy' a friend of a pure and sincere mind, i.e., a real friend, safa', 3, to be of sincere and pure affection (towards someone), 4, to show sincere love, 6, to live in

mutual sincerity of friendship.

Taubora, s., an ornament that hangs or is fixed on the side of the head: tau, bora.

Taulalo, v. or s., to hang, or be fixed or what hangs or is fixed in front of the belly, nasieg i taulalo: tau, lalo.

Taunako, s., a thing (like the peak of a cap) worn or fixed over the forehead. [Cf. syn. Sa. taumata]: tau, and nako.

Taumako, s., the wild (edible) yam that grows on the hills: tau, and mako for which see aka, ako.

Taumafa, d. taumofa, v. i., to give an offering (to the natemate), taumafa sa give an offering of or with it (something), taumafa ki nia offer it (something), taumafa tua i make an offering, giving to him (a natemate). [Ml. P. tomav, Ha. kaumaha to offer in sacrifice, to offer a gift upon an altar, s., a sacrifice, Tah. taumaha a portion of food offered to the gods or spirits of the dead.] Tau (to place) and mafa, or mofa (q.v.), a gift or offering. A. ma'habat a gift H. habhabim (Hos. viii. 13) offerings (to God), A. wahaba, H. yahab, to give.

Taumi a. See tami a.

Tauruuru, v. i., to grumble, murmur, mutter: ta, and uruuru.

Tausi a, v. t. See takusi a.

Tauso, or tausoa, v. i., to commit adultery or fornication (of either sex): tau, and so, or soa. [Fi. dauca.]

Te, dem., rel. pron., conj., as agute mine this, ana te his this or that; te uia what (is) good, that which is good, or he or she who is good, te sa that which is bad, or he or she who is bad; in this sense d. tea, as tea uia, tea sa; te nata what, or whatever person, any person, someone; te, redup. tete, may be used substantively, as te ru ban, or tete ru ban, some went; te dem. is found in fite (nafite, sefete, what this, that, or it? or simply, what?) also in matuna, banotu, binote; with art. nete, s., the that, anything, something, and d. with dem. ka prefixed nakate, id.; te is also found with ka, dem. prefixed in one d. as a tense particle (see kate, tense particle, *supra*); te, or t', is also used as a conj. and before the verbal pron. of the 1st person sing., a, and of the 3rd sing., i or e, loses its vowel, as ta ban that I go, or be gone, tē ban that he has gone, or because he has gone. In one dialect for i kate, ku kate, a kate ban, he, you, I went, there is ka te ban, ku te ban, ki te ban, I went, you went, he went, in which the verbal pronouns are suffixed to the k. A. da, dem., du, rel., S. d', Ch. di, rel. and conj., that, because.

Tea. See te.

Teba, or taḅa, v. i., to dry up (of liquid or moisture), to become dry; and mun teba ki to drink, making it dry (liquid). E. nasepa to become dry (as

a river); to dry up (as a spring), nēsup dry, dried up.

Teel, s., shellfish, &c., got on the reef, lit. te el', that which is pleasant, sweet, or tasty: te, elo.

Tefa, tetefa, v. i., to draw up in order of battle; and

Tefa ki, v. t., to put in a series, to range (troops, in order of battle); bitefa range themselves in order of battle, face to face; tefa gi, d. tefa ni, v. t., to put things in a series, either one before or one above another; rogo tefā sa hear paying no attention, disobeying, lit. hear putting down, d. syn. rogo tao sa (see tao). [Fi. tuva, v. i., tuvā, v. t., to place in regular order, to range in close compact, or place one upon another, tuvai nai valu, tuvai valu to put in the attitude of war, put in battle array, tuva na lawa ni valu arrange or put in ranks the lawa ni valu.] A. saffa, 1, 2, 6, 8, to set or place in order in a series; to arrange the line of battle, draw up in order of battle; Nm. to arrange (troops), 2, id., to range themselves mutually face to face.

Tef ia, or tefi a, redup. tefefi, v. t., to cut; tefi, to circumscribe. [Fi. teve, tava, Sa. tefe, To. tefe, Sa., To. tafa.] A. 'as'aba to cut.

Tefarafara, v. i., to break (of the sea); and

Tefara, s., c. art., breakers: tafera, taferafara.

Tefarere (*i.e.*, tefarrere), *v. i.*, to break rushing up on the shore (of the breakers): tefarafara, tefara, and rere.

Tei, *s.*, *c. art.* inteï, a reddish powder made from a plant, turmeric: bitei *a.*

Tei. See rei.

Telake na, *d.* telakea na, *s.*, *c. art. a.* lord, owner, possessor: lake.

Telatela, *v. i.*, or *a.*, to be large, wide; and

Telatelana, *id.*, *c.* ending -na, and see matulu, matultul, matoltol, swollen, large. [Epi toru large, Sa. tetele, telatela, latele, vatele, Ma. teterere, large, swollen.] H. 'adīr large, great, 'adar to be wide, A. 'adira to have hernia (to swell out).

Tēle, *v. t.* See tāle is, to search for.

Teluko. See taluko.

Telei, or talai, *s.*, the ancient axe, or adze-like axe (a shell). [Sa. talai to adze, Ma., Tah. tarai chop with an adze, Ha. kalai to chop, hew, pare, carve.] A. s'aralia to cut, slice, carve, dissect.

Tema na, or tama na, *s.*, father: t', *art.*, and ama for afa, as mama for abab (*q.v.*) [Sa. tamā, My. rama, *id.*]

Temabalu, *s.*, brothers, *lit.* te (he who) ma (with) balu (brother): balu; and

Temabalu ta, for temabalu ra, who (or those who) with their brother, *i.e.*, brothers. So tema in the following words is *lit.* he or she who or those

who, or that (person) or those (persons) with.

Temabau ra, *s.*, *d.*, uncle and nephew: bau.

Temabele ta, *s.*, mother and child: bele na.

Temagore ta, *s.*, brother and sister: gore na; *d.* mera gore na. (See mera).

Temaloea ta, *s.*, *d. syn.* temabau ra: aloa na.

Temamō ta, *s.*, mother-in-law and son-in-law: mō na.

Tematāra, for temarāfa, *s.*, father and child, *lit.* that (*i.e.*, the child) with the father. See afa.

Tematema ta, *s.*, father and child: tema na.

Temataku ta, *s.*, a man and his brother-in-law (his wife's gore na): taku na.

Temaratauēn, *s.*, *i.e.*, te mārā tauēn that with (his) tauēn, *d. syn.* temataku ta: tauēn.

Temarauota, *s.*, *i.e.*, te mārā uota, that with (her) uota (husband), wife and husband: uota, *d. me* nimariki.

Temasere, *s.*, a beloved one, especially a child much cared for; te that, masere loved, cared for. See also sere a, bakasere a.

Tematete ta, *s.*, maternal grandmother, and her grandchild: tena na.

Tematia ta, *s.*, paternal grandfather (&c.) and his grandchild: tia na.

Tematobu ta, *s.*, maternal grandfather and his grandchild: tobu na

Tematua ta, *s.*, paternal grand-

mother and her grandchild :
tua na.

T'te na, s., juice : toto.

Tën, d. for tanonon.

Tena na, s. See atena na ; d.
atia, or tia na.

Tër, v. i., to be slow, tardy. A.
'ah'h'ara, 5, to be slow, tardy.

Terā sa, v. t., be ignorant of,
forget, not to know (it), d.
rera, d. tenr. A. s'alla to not
know, be ignorant of ; forget.

Tera, v. i., to shine (of the sun),
tera ia, v. t., shine upon it (of
the sun). [My. tārang, tārang
kan, Fi. cila, Malo sarasara.]
H. sahar (cf. zahar, &c.) to
shine.

Tera ia, tetera ia, v. t., to go
after, to do anything after (or
in the track of) another, baka-
tera ia to answer (make one's
word to go after another's),
ba, and sela tera ia go after,
gua tera ia shout after, bisa
tera ia speak after ; also to
rehearse, recount, tera usi to
recount following, tera uti na
to go after following. [My.
turut follow, go after.] A.
'athar' track, 'athara, 4, make
something follow another, 5,
8, follow the track of someone,
go after, 1, recount, rehearse.

Tera, v. i., to be quick, swift,
tera ki māla wheel, swoop,
shoot, or glide swiftly like a
hawk, tera gulu ti swoop
(upon one) clasp (him, as
in war), tera tukituki run
rapidly beating the ground
with one's feet, tera belbel to
be exceedingly swift or quick,
tera mau to be quick indeed

or truly, to be instant, do
instantly, tera bile to be very
quick, teratera, redup. ; tera
lo saki to turn quickly, looking
up, tera tabo (d.) to turn
quickly bending the head
down. [Ma. tere, Sa. tele-
tele.] A. darra, 10, to run
vehemently, or swiftly, 4, to
turn or whirl a spindle very
swiftly, H. darar (also) to fly
in a circle, wheel in flight ;
and like A. darra to spout, to
pour out (as rain, &c.) Hence
Ter ea, v. t., to pour into ; and
Tera, s., c. art., a pouring out ;
natera ni us, a rain squall, an
outpouring of rain.

Terā, a., having (lit. that has)
branches, as tera rua, tolu,
&c., having two, three, &c.,
branches (of a tree) : te, and
ra.

Terafi, v. t., to scratch (as the
ground) : cf. H. sarab, and see
tari a, tara ia ; d. syn. garafi,
or karafi. See kar ia.

Terāgi, v. t., in kabu teragi, to
heat cooked food over again
teragi is for reragi, as in bau-
ragi a, bau-terag ia (see bau
sia, baraga i, raga-elo).

Teratera, v. i., to be delirious,
insane ; A. hatara, 1, 4, to
make, or to be delirious, in-
sane ; also torotoro.

Tere, teretere (a, ra), v. t., to
feast, to entertain (especially
visitors at a festival), also to
make a feast or banquet for a
friend who visits one. The
radical idea lies in that of
gathering folks together for a
festival, or enclosing them as

it were in one's house and hospitality. H. 'asarah an assembly of people for keeping a festival, 'asar (primary idea is that of surrounding, enclosing), Ni., 3), to be gathered together, especially for a festival, A. a'asir breakfast and dinner, or supper.

Teratār, v. i., to stagger, totter (as a man drunk). A. tartara to stagger (as a man drunk).

Tere, s., c. art., the mast (of a canoe or ship), calf (column) of the leg. A. sariyat, Nm. sari, the mast (of a ship), a column.

Tere, s., and teretere, s., the comb (of a cock); the eaves of a house. [Sa. tala, Tah., Ma. tara, Ha. kala.] Nm. torra crest, comb of bird, A. torrat extremity, side of anything, forelock, pointed, from tarra to cut, to sharpen, to snatch, to shoot (as plants), to propel vehemently, irritate, stir up.

Terei a, v. t., for rerei a, for roroia: rei a.

Trea ki, for rea ki.

Trei a, for toitoi a.

Terina, s., enclosure. H. tur fence, enclosure.

Teres, for reres: res.

Tere ti, v., used as ad., as boka tere ti to smite or strike hastily (and therefore ineffectively, confusedly), syn. sarafi and sumati, and bile, or bilebile: tera to be quick.

Tete, s., voc., mother. See under ani na.

Tete, and tetea. See te.

Ti, and d. tsi, neg. ad., not: d.

ta. [Sa. lē, Ma. te, Fut. si, My. ta, Mg. tsy.]

Ti, v. t., to say; ti ki nia say to him, tell him, ti ki nia sa tell him it: dd. ni, noa, nofa, q.v.

Ti, s., chief, as ti Tongoa chief of Tongoa: for tui, q.v.

Ti a, and ri a. v. t., to push, thrust, propel, or drive. A. daya to propel, thrust.

Ttie na, or t'tia na, s., saliva, water of the mouth, nat'tia na i sera sa his mouth waters because of it, lit. the water (of his mouth) runs at it: titia.

Tia na, or tie na, s. See atia na.

Tiamia, v. i. or a., to be first, d. bea or tobea (for toko bea): tia to abide or be, and mia, d. bea, q.v. [Oba tomua, Sa. mua and tomua.]

Tiele, v. i., to finish a laugh with shrill cries, in a whinnying manner (of women). H. sahal to utter shrill cries; to neigh (of a horse), A. sahala, n. a. sahil', to whinny.

Tiena, v. i., to be with 'child. See mitēn. S. t'yina laden, gravid.

Tiba, neg. ad., not. See d. tab: ti ad., and ba for ma, as in Assy. aama not.

Tib ēa, or tuba ia, v. t., to shoot with an arrow;

Tiba, or tuba, s., c. art., an arrow, i.e., what is cast: tuba. [Mg. tsipika.] E. nadafa, (2) to shoot with an arrow, (1) to strike, (3) to prick, H. nadaf to drive away. The radical idea is thrusting, pushing.

Tiba, s., the post in a house that

supports the ridge-pole : so called because i tuba ia. See tuba, which is the same as tiba.

Tibi li, v. t., to burn, to sear.

A. s'ahaba to roast, to broil.

Tifai, s., thunder ; ti art., and fai. [Sa. fai-tilitili, Fila tefachiri, Aniwa tefachiri.] A. bahli' (used of thunder) hoarse, cf. Sa. fa hoarse.

Tibu (pronounced timbu), d., s., c. art. natimbu, the deep (sea) : bua.

Tikal ia. See takal ia.

Tigi na, or tiki na, s., side, edge ;

Tigi elo, v., to bask in the sun, warm oneself in the sun. A. s'aha to bask or warm oneself in the sun, s'aliyat side, outside or edge. Hence

Tigi (side) in malitigi, malirigi, &c., place at the side, that is, beside, near ; and

Tigitigi na, s., d., edge (outside or exposed edge or side of a thing), and

Tiki na, and

Tikitiki na, id. ; and

Tiki nrā nin, d., this point (of time), now.

Tika, a strong negative, it is not, no, by no means ;

Tiki (or tikā), neg. ad., not ; i tiki ban he did not go ; and

Tika, and tiki, the same, used, with the verb. pron., as a verb, to be not, to exist not, dd. tsika, nika, rika, tika : neg. ad. ti, and ka. It is thus construed : i tikā sa it is not in it or him, or he has it not, i tika ki nia it is not to

or in him, or he has it not, thus namuruen i tika ki nia there is no laughing in him, i tika ki namuruen he has not laughing. See also under bi enia, *supra*. For ti see ti, ad., *supra* ; ka is to be compared with the E. ko in 'eko not, ko being a contraction of kona (A. kana) to be, and tika with the Talmudic and Mandaische lika not, is not (Nöldeke, Mand. Grammatik). [Fut. jikai, My. tak, Mg. tsia, and diahoe, To. ikai, Sa. i'ai, no, not, not so.]

Tiki-amo, d. takāmo, q.v.

Tiki, v. i., to be soft (of the skin), syn. busa, as nauili na i tiki, or i busa, his skin is soft (his skin is bad, or has an uncomfortable feeling, as on hearing some dreadful story, or witnessing some fearful thing). See busa. A. 'atika, b), 3), to become soft and tender (of the skin).

Tiki na, and triki na, s., for riki na.

Tiko, s., a staff, a walking stick, a pole by which a canoe is poled forward in shallow water. [Sa. to'o a canoe pole, a stick in which is fixed the perch of a pigeon, to'o-na'i to lean on a staff, to lean on anything for support, too-too a staff, walking stick, toto'o to lean upon a staff, To. toko a post used to make fast canoes to, tokotoko a staff, My. takān, Mg. tehina, a staff, mitehina to walk with a staff, to walk leaning on a

person.] A. toka'at a staff, a support, he who leans much on his side, and props himself up. Hence, Nm., taka, 8, itteci to lean upon. Hence

Tiko ki, v. t., to pole (a canoe).

This is done by leaning upon the tiko, and so throwing one's weight upon it.

Tila ia, d. til ē a (and ta lisi) v. t., to wrench, prize (with a lever), to struggle, wriggle, wrestle (as through a narrow place); tilā ki, v. t., to wrench, sprain, twist (as one's foot by stepping into a hole); tilatila, v. t., wrench up with a lever roots and rocks in making a hole in which to plant a yam; hence

Tila, s., a lever, crowbar. [Mg. tolona, mitolona, to struggle together, to wrestle.] A. 'atala to violently drag and wrench away, 3, to wrestle with, atalat, Nm. 'atela, crowbar, lever, hod.

Tila ia, tila, d. for lita ia: lita.

Tili-mar, v. i., d. for lele maroa, to revolve or roll turning round: lele, maroa.

Tilasi a, and redup. tilatilasi a: lasi a.

Tilai, titilai. See talai, tatalai.

Tili a, v. t., to tell, relate (a thing). [Sa. tala, v. and s., tell, relate, tale, narration, tala'i, talatala'i, To. tala.] A. tala', to follow, to relate (a narrative), read, recite.

Tinom ia, d. for tulum ia.

Tirāgi (tira gi), v., to look at (as at a spectacle). A. sara, c. 'ali, to look at.

Tirā sa, d. rirā sa. See terā sa.

Tiri, v. i., to fly (of birds), d. riri; also to fly into a rage, to be transported with rage, flying and jumping about excitedly; i tiri, syn. i miti, as i tiri bas ia, or i miti bas ia, he (transported with rage) flies snatching him (the object of his passion, as if to tear out his eyes). Hence riri a spark, and mitiri a grasshopper (from leaping and flying), and taroa a pigeon. [Sa. lele, Ma. rere.] A. tāra to fly; to be swift, move quick.

Tirigi, for ririgi, rigi.

Tirikit, v. i., to begin to drop or sputter (of rain). [Fi. tiri to drop.] For tiri see tuturu, and for kit, kita small, little.

Tiro, v. i., to sink, roll down (as in the sea, or down a precipice, or into a pit); hence

Tiroa, s., c. art., a precipice, or deep, steep place. [Fi. tiro, siro, sisiro, My. turun, turunkan.] H. salal, sul, to be rolled down, sink (as in the sea), mēsolah and mēsulah depths (of the sea, a river, clay). See mitaru, toroaki; also

Tiro e, d., v. t., to swallow, send down, make to sink down (into the stomach); and

Tiro aki, v. t., make to sink down (as an anchor), to anchor, d. toro aki, tiro tiro, redup.

Titiro, v. i., to gaze into the sea looking for fish or shellfish; to look at one's image in water or a looking-glass. [Fi.

tiro, tiro-va, to look at oneself in the water, peep at, Sa. tilotilo, ps. tilofia, to peep, spy, Ma. tiro, tirotiro, titiro, look, gaze, Ha. kilo to look hard, earnestly, to star-gaze, prognosticate, act as a sorcerer.] A. nat'ara to gaze, look for, consider, spy, to prognosticate, divine.

Tiso, v. i., to exude, d. lisoa, tisē a exude on to (a thing) : toto.

Titī, v., to tread, titia ki nakasu tread on a log (as on a log thrown across a stream). [My. titi.] A. watiya to tread.

Titia, v. i., to slaver, dribble (as an infant), to have saliva flowing, to have the mouth watering, nat'tia na saliva, water of the mouth. [Mg. rora saliva.] H. rir saliva, A. rāla to slaver, dribble (of an infant), riyal' saliva, cf. My. liyor slaver, dribble.

Tiū sa, d., v. t., to sink, dip, matiu, v. i., to sink, d. redup. tutu, d. lulu, v. i., to sink, d. riū sa, v. t., to point out with the finger, d. tuma ia, v. t., to point out with the finger, d. tiū sa, tū sa, d. tū nia, or riū sa, or rū sa, or redup. tiutiū sa, tūtū sa, riūriū sa, or rūrū sa, v. t., to smear, tinge, colour, or paint nafōna (native cloth). See also lolofa, lum, luma, lulum. [Ma. totohu to sink, tohu mark, sign, toi finger, also toe, Tah. tohu to point at with the finger, make a sign, To. tuhu, v., to point with the finger, s., the forefinger, Sa. tusi to

mark (native cloth), to write, to point out, tusitusi striped, Fi. luvu to sink, Mg. tsoboka soaked, drenched, dipped, My. tud'ing to point at with the finger, to indicate. See also under lolofa, luma.] H. taba' to sink (cg. saba', A. saba'a to dip into, immerse, E. tam'a, id.), to be dipped, plunged, H. saba' to dip in, immerse, to dye, tinge, seba' something dyed, a versicoloured garment, Ch. (see lolofa) sēba', A. saba'a to point out or at with the finger, 'asbi', 'asbu', &c., the finger, H. 'asba' finger, also toe, A. saba'a to dye or colour (cloth), to make a sign, indicate.

To, v. i., contr. for toko, or tok, dd. ti, te, to rest, sit down, dwell, remain, be. [Malo ate, Ml. d. at, Mg. toetra, toatra, toitra.] See toko.

Tō, redup. toto, d. touo, d. tau, s., a measure, equal. [Fi. rau.] And

To-naki, v. t., to compare; to place, fix; to appoint, determine, establish. See tau.

Tō (and see tofi a), v. t., to push, press upon. A. da'a to push, propel.

Tōa (towa), or tō', s., a (domestic) fowl, also a bird (= manu). [Fi. toa, My. ayam, Ceram dd. tofi, towim, Bouru dd. tehui, teput, teputi, Cocos Island ufa, bird, Tag. ibon.] H. 'ōf bird (gen. name), A. 'a'f' gallus. Note tōa (towa) has t'art.

Troa i. See roa i.

Toitoi a, v. t., also teitei a (and

- trei a), to hate. A. 'ada', 2), n. a. 'adw', b), 'adiya, to hate.
- Touo, d. for roua. See roa.
- Töb, d., v. i., or a., to be large, great. [Epi sombi, Mg. dobe.] A. 'at'oma to be great.
- Tob, s., c. art. natob, spittle. H. tof, E. tafe' to spit.
- Tobag ia. See tabag ia.
- Tobaroba. See rabaraba.
- Tobet, s., rubbish heap. Of. H. tofet spittle. See tob.
- Tobu, s., a tumour, swelling. See tubu.
- Tobu na, s., grandfather. See bobu, bua. [Malo tubu, Ta. tupu, Epi kumbuo, Ml. P. apu, Fi. bu, Fut. bua, grandfather or grandmother, prop. ancestor.] H. 'ab (father), pl. 'aböth, A. pl. 'abau, 'ab'u (and 'abuna) ancestors.
- Tobua, s., d., a natemate, spirit, familiar spirit, demon. [Fut. tupua, Ma. tupua, cf. Sa. tupua.] See sube (where see Sa. tupua).
- Töbu, d. nöbu, q.v.
- Tofe na, s., native cloth, clothing. [To. tapa, Ha. kapa, Sa. siapo.] Nm. thiyab clothes, dress; sole essential article of Arab dress, A. tha'b', pl. thiyab'. And hence
- Tofe, v. i., d., to put on the tofe, to dress.
- Tofi a, v. t., to push. A. da'aba to push.
- Toga, d. rog, d. taga, s., a basket. H. tene', id.
- Toga, s., far away, also natoga a distant place or country. H. rahok, S. ruhka, E. rehük far off, away.
- Togo ia, d. toko ia, v. t., to push, thrust, and see bakatoko ia. H. dahak, A. dahaka to push, thrust.
- Troga, for toga, basket.
- Trogo, d. nrogo, for rogo, to hear.
- Toki a, tokitoki a, v. t., to gather up one's things, or pack up, preparatory to fitting. See raku, taku ti. [Cf. Fi. toki a.]
- Toko, d. tok, v. i., to rest, sit down, dwell, remain, be, contr. to, q.v., sometimes pronounced tuk. [My. and Ja. duduk, dodok, Mg. toatra (see to), Fi. tiko, toka.] H. takah, Pu. tukah (Deut. xxxiii. 3), A. waka'a, 8, 'ttaka'a, cf. 5, to sit (Luke xiv. 8), to remain. Hence
- Tokön, s., c. art., a village, remaining or dwelling place.
- Tokei, or tokai, s., c. art., a prop, or rafter (which reaches from the ground to the ridge-pole in an Efatese house); then natokai nafanua the prop, i.e., chief, of the land. A. 'atka'a to prop up.
- Tokora, s., a place. [Mota togara behaviour, togava a station.] See toko.
- Töki, s., an axe; and
- Tök, s., violence, force. A. takka to cut, H. tök violence.
- Tokalau, s., easterly wind: tok remain, alau on the sea.
- Toko ia. See togo ia.
- Toko-naki, v. t., to strike on (as one's foot on a stone, the wind on a mountain). [Ma. tuki, To. tugia.] See tuki a.

Tokotoko na, s., a shark's fin :
toko ia.

Toko ni, v. t., to kindle, set fire
to, redup. tokotoko. A. *daka'*
to kindle.

Tol, s., violence, force. See tila
to wrench.

Tola, v. i., to be early dawn ;
toa i tola the cock crows, lit.
crows at early dawn ;

Tola, s., the dim early dawn ;
the dim distance in the sky ;
and

Tolarola, id., redup. ; and, d. to-
lau, id. Hence matöl, d. to-
morrow. H. *s'ahar*, A.
sahara, to be far remote,
sahira, to do, or to set out at
early dawn, 8, the cock crew
at early dawn, H. *mis'har* the
morning.

Toli a, v. t., to surpass, to go
past, before, bitoli, v. r.,
bilele ; to pass or go before
each other, d. toliu sa. See
liu, and to.

Tolë na, s., c. art., egg (of a
bird), d. atol mita na eye-
ball. [My. *tälör*, Mg. *atody*,
Oba *toligi*, Sulu *iklug*, Nias
ajuloh, Poggi *agoloh*.] Mahri
chali, Amh. *'ankuilal* : the
radical meaning is round.

Tröm, or töm, s., turmeric, a
reddish curry powder. [Fi.
damudamu red, Mg. *tamotamo*
turmeric, *tomamotamo* yellow,
of an orange, saffron colour.]
A. *'adoma* to be red, H. *'adam-*
dom reddish.

Tönako, for taunako.

Tontonō sa, v. i., to be perplexed,
in pain or distress on account
of (something) : tunu.

Tomo na, s., tumu na.

Tomotomoa, v. i., tumutumua.

Toro, v. i., to leak (as a canoe).
A. *ta'ara* to boil, emit water
(as clouds), to leak (as a vein
or vessel).

Toro, v. t., to lay down, abandon,
let down, permit, tor ea lay it
down, &c.

Torō sa, lit. lays down or aban-
dons on account of it, i.e.,
gives up his old mind or
opinion in consequence of the
evil it has brought upon him,
rues ; toro bisi a, also dd. *toru*
bisi, and *taru bisi*, lay down
leaving (a thing), permit, &c. ;
tor ea put into (as liquid into
a vessel), totor ea, id., syn.
tutua ki ;

Toroa, v. i., to be rich, toro (lay
down, store up, and a. ending
a) : matoro-toro, let down,
slackened, slack (as a rope),
A. *wadara* (not used in per-
fect), fut. *yadaro*, imperative
dar, to lay down, leave, permit.

Toro aki, for tiro aki.

Torotoro, for teratera.

Toro na, s., his impulse, onset,
power, might. [Ma. *tara*
courage, mettle.] This same
word occurs as *tere na* (comb
of cock, &c.), where see the
verb. A. *tarra* to propel vehem-
ently, &c., Nm. *tarr* free will,
arbitrary power ;

Torotoro na, id., redup.

Tore, or tere (*natuone*), s., the
leg below the knee. See *tere*
mast (of ship), column.

Torotoro, v. i., to be hot, to
sweat. A. *sala'* to be hot.
Hence

Torutoru, id., and

Tōru, s., sweat.

Tōs, d., v. i., to creep, d. for rosa.

Trot ia. See rot ia.

Totau, dd. tatau, titau, titu, s., a child, infant. [Mg. zaza.] E. sa's'āe, H. se'ēsa'em offspring.

Trotro, v., to think ; and

Trotro na, s., thought, mind. See mitroa.

Toto, dd. tiso, lisoa, v. i., to exude (as gum, juice. from plants). [Fi. titi, titi-va, My. titik, Mg. mitete, mitate, tete-vana.] A. nan's'a, n. a. nas'is', to exude. Hence

Toto, s., a plant abounding in a milky juice, and its juice.

Totofa, d., v. i., to swell: d. tubu, q.v.

Toū gi, d. toū ni, v. t., to measure, to weigh. See tau, d. tau asa, to measure.

Tu, dem., in banotu, matuna.

Tu, verb. pron., 1 pl., incl., dual tā. See nigita, ninita.

Tu, v. i., to stand, dd. tsu, ru, and see su ; also to abide, dwell, be ; tu lena stand up straight, used also of rising up, to rise up ; tu-ri a (ri t. prep.) also occurs, to stand, or abide to (or with) a person, and turaki, to stand or abide for (a person or thing). [Fi. tu, tu-ra, turaga, TaSa. turu, Ml. P. tu, tutu (= My. diri), Sa. tu, tutu, faatu, tula 'i, tulaga, Ma. tu, tutu, turanga, Ha. ku (1, rise up, 2, to stand), My. diri, Mg. joro.] H. nasa', so', s'et, imp. sa', cf. Hithp.,

E. nasa'a, A. nas'a'. See su, *supra*.

NOTE.—This word also occurs as matu, batu, fatu ; and, like toko, matoko, and also anī, it is put after demonstratives, as uane tu, uane matu, nin batu, nistu, &c., lit. this or that standing or being (there or here).

Tu na, s., bones (of fish), and

Tutu, a., bony. [Fi. sui, d. dua, bone, suisuia, lean, bare of flesh, bony, rough, sharp.] Cf. A. s'a'a, 4, to become spiky, to be rayed.

Tua, v. t., to place, put down ; also to give, tua i give him ; tua ki place, put down ; used also of liquids, tua ki nia las put or place it in the vessel (cf. tor ea), make it to fall into the vessel, redup. tutua ki, bitua ki nia, or bituā sa, to put down, also to give (a thing) ; with some verbs it is like "from" as bā tua ki nia go or come from, lit. go or come leaving, or putting it down, or placing it, hence bā bituaki to halt between two opinions (in which the reflexive force of bitua, v. r., comes out), ba bituaki lit. being to go leaving it over and over again. A. was'a'a to place, lay, or put down.

Tū sa (see tiu sa), d. tū nia, to tinge, mark, colour native cloth, hence (c. ending a) tuni-tunia striped, marked.

Tua na, s., name of various relatives, as brother's wife, husband's mother, paternal

grandmother, and her grandchildren, husband's sister. See under the following word. [Ml. U. tuan elder brother, My. mântuwah father-in-law or mother-in-law.]

Tuai, or tucui, a., old, ancient, and ad. long ago, also a long time hereafter. See bakatuai to make long (of time), matua old, mature, &c. [Sa. tuai, faatuai, matua, My. tuwah, Ja. tuwa, hârtuwah, bâtuwah, mântuwah, Bu. matua, Mg. antitra, anti (panahy), anto (andro), matoa, matotra.] A. 'adiyy' old, ancient (has the a. ending), and 'a'd' from 'ada to confer a benefit on one, to favour, &c. (see preceding word), mo'id' powerful, experienced, accustomed. See matua.

Tuasil, s., giver of help: tua place, give, sila.

Tua, d. tue, s., c. art., twins: rua.

Tua, v. i., to go, redup. tutua. Hence

Tua na, or tuo na, s., legs, feet. [An. thuo, Ta. su, legs.] H. s'uk to run, whence s'ok, Ch. s'ak, A. sak', pl. suk', the legs.

Tui, pronounced also ti, s., as tui Tongoa chief of Tongoa. [Fi. tui.] A. waddu, for watadu. See tatu, *supra*.

Tuuti a, v. t., to tie; hence

Tuut, s., a knot. [Tah. toti, My. tambat.] E. s'abata, Arm. sêbat and sêwat, id.

Tubu, or tub, d. totofa, or totoba, v. i., to swell. [Oba tutumbu, Ml. timb.] Arm. sêba, H.

sabah to swell, sabeh a swelling. See tobu, *supra*. This word also means to will, as Arm. sêba to will, to wish, properly to be inclined, prone, so H. sabah; hence in Efateese (cf. S., John iii. 27 and 8) tuma, d. tumbu (ndumbu), with the nom. suf. denotes will, sua sponte, as i tuma-na he of his own will or accord, as "Who told him to do this"? i tumana bat ia "He of his own will or accord did it."

Tuba ia (see tiba ia, tîbêa, which is the same word), to thrust, impel, hence tuba ki to send, and natuba, s., an arrow, also a prick, sting, or thorn; tuba gote fi (to thrust breaking) to condemn, or adjudge to die, tuba gori (thrust over or in front of) to forbid, tuba gasi (thrust wiping) to wipe, and redup., tubatuba ia, to impel, propel, send off: from the idea of thrusting comes that of reaching to, touching, hence bitub, bitubetuba, v. r., to be touching (thrusting, lit.) each other, i.e., throughout, wholly, continually, as tale firi bitub all round wholly, tafisafisa bitubetuba pray continually (one prayer touching another as in a series), and i mate tuba nasefa? he died on account of what? lit. touching what; ru tumara tuba ra they touch each other (as of any two things, also of one thing done in retaliation for another). See tiba ia.

Tubara. See tabara.

Tubatua, v. i., to kneel, lit. to stand on the knees: tu, batua.
 Tubut, d., s., rainbow: lit. stand in the middle (i.e., of the sky): tu, but.

Tugo fi a, d. for toko ia, togo ia.
 Tuk ia, or tuki a, v. t., to strike, beat, pound, redup. tukituki a; and uru tukituki run quickly, lit. run beating (the ground with the feet). [Fi. tuki-a, To. tugi, Ma. tuki, tukituki.]
 H. duk, **dakak**, A. **dakka**, **dakka**, &c., beat, pound, Nm. daqdaqa sound of horses' feet beating (the ground).

Tuku, v. i., to go down, sink down, also v. t., tuku nalai lower the sail (of a canoe), tuku bia kiki put a child in a cloth basket to be carried on the back. [Ma. tuku, To. tugu, Sa. tuu, Ha. kuu, Fi. tuku-ca.] H. s'uah, A. **sali'a**, **sali'a** (cf. thali'a, tali'a) to sink down, H. s'ulah, s'ihah a pit, s'ahat pit, cistern, the grave. Hence

Tuk, s., a hole, enclosure like a hole or pit; and

Tukituki, s., the seven stars (because like an enclosure); and

Tük, s., uora tük, place of the pit, i.e., Hades; and

Tukituki, or tukutuku, s., name of a place on the western side of Efate, where is the entrance to Hades; and

Tuku, s., a fence, stake, or post (because sunk in the ground and firm).

Tuki, in matuki, s., q.v., and Mau-tukituki, or Mau-tiki-

tiki, name of a mythical person, one of the first men. [Mg. toky, matoky. See matüki, *supra*.] See under taki a, *supra*, and see mau.

Tukunua, s., a story, tradition, d. syn. kakai. [Fi. tuku-na, v. t., and tukuni, s.] A. **nataka** to speak.

Tu-ki-roa ki, v. t., to give in commission: roa as in boroa ki, and tua, or tu, to give.

Tuletule, v. i., to swing; and

Tule aki, v. t., to swing; and

Tula, s., d. a swing, v. i., to swing. H. dalal, dalah, talal, A. daldala and taltala to swing.

Tula, s., wax of the ear. [Fi., tule, id., daligatula deaf, Sa. tuli deaf, My. tuli deaf.] A. **salah'** deafness.

Tuli for tili, to tell, relate.

Tuluku for taluko.

Talüm ia, or

Tulüm ia, v. t., to swallow down, dd. tulug ia, tinom ia, tunug ia, talug ia. [An. atleg, My. tälän, cf. pärlän, tärän, Mg. telina.] A. lahima, n. a., lahm', 5, 8, Nm., 5, telehhem, to swallow down.

NOTE.—Sa. and To. "to swallow" is folo, A. bali'a, id. Tu-lake, v. t., to give in commission: tua give, and lake, q.v. Tuma, d. tumbu (see under tubu). S. sēbu will.

Tuma ia, v. t., to point out with the finger, bituma v. r.; d. riū sa. See tiū sa.

Tuma ia, v. t., to knock (as a door), as a sign to open it And

- Tumatuma ia, id., redup. [Sa. tuma, cf. My. antam.] For tuba ia.
- Tuma, or tama sok, for taba soka : taba.
- Tumālu, for tamālu : taba.
- Tūma, d. rūma, q.v.
- Tuma ni, v. t., d., to cook (in a particular way), redup. tu-tuma ; and
- Tumu na, d. nubu na, q.v., also tomo na ;
- Tumutumua, v. i., or a., formed from tumu by a. ending a. See noba nia, and nobanoba, and matumutumu, and manu-bunubu.
- Tumana, s., a parcel : taum ia, tam ia.
- Tumi a, or tomi a, v. t., to suck. [Motu toboa.] E. tabawa to suck.
- Trumi a. See rumi a, i.e., ru-mi a.
- Tuni, v. t., to heat, tuni fatu to heat red hot the oven stones. [Fi. tunu, tunutunu, vaka-tunu-na.] And
- Tunu, v. t., to heat, to oppress or make to suffer (as heat does) ; bitunu to be hot, painful, dd. bitin, bitsin (see also sinu, sisinu, and tontono) ; tutun to light up (torches, the evening cooking fires) ; and
- Tunu, s., heat (of fire, or of the sun). See sinu.
- Tuni a. See tani a.
- Tunika, s., place where the watchers at a koro (fish trap) noiselessly remain : tu to stand, and see nikenika.
- Tunitunia (see tiū sa, tū sa, d. tū ni a), a., striped, marked.
- Turā sa, v. t., to lengthen (as by splicing) ; tutur ki, to delay for (as for a sick man unable to walk quickly), d. tutura ki, bakatura ki, id. A. tāla 1, 2, 4, make long, lengthen, to delay.
- Turausi. See tera usi.
- Tur ia, d. turu sa, v. t., to sew ; also to nail ; to go through an opening (as a ship through the entrance of a harbour) : turu sa ;
- Turi, and turituri, s., needle, also nail ;
- Turua (a. ending a), full of holes (as a rock of holes through which rain percolates) ;
- Tuturu, v. i., to drip (as eaves), leak (roof) ;
- Tuturu, s., a drop, a dripping, c. art. ; and
- Turu ki, drip or leak through. See also tiri-kit. [Sa. tulu'i, tulutulu, faatulutulu, To. tulu, tului, To. tulu he mata = riri mita (tears), Fi. tiri, turu, titiri, tuturu, tiri-va, turu-va.] A. s'alla, 3), to sew, 2), shed tears, s'als'ala to drip, fall in drops, was'ala to drip, drop, leak out.
- Turu bisi. See toro bisi.
- Turuk, d., v., to permit. A. taraka, id.
- Tūsi, s., book, writing, Sa. word. See tiū sa, tū sa, for its origin.
- Tutu, v. i., to sink : tiū sa.
- Tutua ki, redup. of tua ki, to place.
- Tutua, redup. of tua, to go.
- Tutuma, redup. of tuma ni, to cook.
- Tutun (redup. of tunu, q.v., to heat), to light up (torches and

cooking fires, as in the evening).

U, verb. pron., 1 pl., excl. (contraction for au), d. bu (dual moa), we (and) they. Mahri hem, or habu, they (Ef. bu = habu = 'mi in kinami, nami).

U, s., in nāu, d. for usu; also in bitēu, for bitesu.

U, verb. pron., 3 pl., they: d. for ru (r elided).

U, v., d. for ba, q.v.; in umai to come here.

Ua (wa), dd. ua (uwa), ui (wi), interj., ad., yes: ua, dem.

Ua (u-a, and u-wa), s., oven, dd. um, ubu, of (ov).

Ua (wà), d. uè, q.v., inter. ad.

Uā, s., c. art. naua (nawa), veins, or muscles (so called from swelling out or up). [Fi. ua, Sa. ua.] See ua'a.

Uā, v. i., d. for ba, and böua, to rain: ba.

Uā ki, v. t., d. böuā ki, to yield fruit; and

Uā, s., c. art. nāuā, or nuā na, its fruit. [Ta. v., auwa, s., nowa, Oba, v., mo ai, Sa., v. and s., fua, My, s., buwah, Ja. uwoh, woh, My., v., barbuwah, Mg., s., voa, v., mamoa.] Arm. 'eb, 'ub, 'iba, 'ēbo, Assy. (inbu) imbu, fruit, and Arm. abeb to produce fruit.

Ua, dem., this: with other demonstratives suffixed, either this or that, uāna, uane, ua naga, uai, uase, uai na, uai naga, and with tu (to stand,

to be) uane tu, dd. uo, uose, uintu. Connected with this word are ua, uua, ui, uisa, uiko, uila, uanā. Compare O, dem., *supra*, which is identical with the u in ua. The S. also suffixed other demonstratives to hu, or 'u, thus huhana, cf. St., p. 23, owa (oa, wa = Ef. ua) this, that. Compare Assy. uma (which, however, has the appended enclitic ma) this or that indeed, also thus.

Ua'a, s., a swelling, rise, i bi ua'a (of, e.g., an island seen from a distance swelling up or rising out of the sea). See fuata, and bua III.

Uābē, inter. ad., d. syn. sābē, where now? where then? See bē and ue (d. ua).

Uāgo, s., d. uāk, pig, swine. [Ta. puka, Fi. vuaka, Sa. pua'a, Malo boi, Epi bue, Bouru babue, My. babi, Mysol boh.] This name seems lit. to denote "grunter," Ta. puka to grunt, puka, s., a pig. Compare *supra* buka to bark, to cough (also d. buku).

Uai, dem., this, that; and

Uaia, id., also uai na, uai naga, uai ntu, id. Compare English this here, this 'ere, for this.

Uaka na, s., d. for aka na: aka.

Uako, interj., a mere exclamation: ua and ko, dems.

Uāl, for āli, day.

Uālu, for balu, friend; and

Uālubota, s., enemy, lit. alien friend.

Uāna, dem., that: ua dem., and another dem. suffixed to

it. Compare S. huhana. See ua, dem.

Uānā, interj., an exclamation, see! look out! Dems. ua and na.

Uan, inter. ad., d., where? This is dem. n suffixed to ua, inter. ad. See ue. [Santo veai and even, id.]

Ua-nate natua na, s., d., calf of the leg, lit. fruit of the belly (liver) of the leg.

Uane, dem., this : ua, ne.

Uārik, d. for bātik, q.v.

Uāsa, ad., d. āsa, the day after to-morrow. [An. vith, Epi vēua, Ml. vis, wisa, Am. bugirua, Santo pogirua, Lo weria, Mota arisa.] The word uāsa is ua (for which see ma) day, and sa (for ra, or rua, 2), 2, or 2nd : in pogirua, pogi is another word for day, and, in arisa, ari is still another, Ef. ali.

Uase, dem., this : ua, se.

Uasi a, v., d. for asi a.

Uata, s., a portion : bota ia.

Uataki, v., d. for bitaki ; and

Uataki, s., dd. otaki, itaki.

Uateaf, and d.,

Uateam, and d.,

Uateau, s., kidneys : ua fruit, ate liver (&c.), and amo belly, lit. fruit of the liver (or inside) of the belly ; and

Uateau-laso, s., testicles, lit. kidneys of the scrotum.

Uati a, v., d. ati a.

Uatu, v., d. for atu.

Uaua (waua), v. and s., for bana, q.v.

Uba na, or ube na, s., his day, d. kuba na.

Ubog, s., day. See bog.

Ubu, s., dd. um, ua, of.

Uè, inter. ad., where? dd. ua (uan, uabè), bai, mbè. [Fi. vei, Sa. fea.] H. 'è', and, with n suffixed, 'ain, 'an, A. 'a'na, and, with fi (prep.) fa'na, Mod. A. fain, or fein (where? sans mouvement).

NOTE.—In Ef. sà or sē (for safa or sefa) also denote where, lit. what (place)? sometimes fully expressed sefa nalia? or sefe tokora? But uè is an entirely different word, with a different construction, being always used with the verb. pron., with which sē or sà cannot be used. Thus i uè he, she or it (is) where? This is because the prep. fi (bi) is used also as the verb "to be." On the other hand i baki (ba ki) sē he goes to where (i.e., to what place)? One cannot say i sē for i uè, nor baki uè for baki sē.

Uei, interj., an exclamation : uai.

Uēlu, v., for bēlu, and

Uēlu, s., a heathen function in which the men pass days in the bush, *hidden* from the women, under the direction of the natamole tabu, in order to ascertain from the natamate, in dreams, what their future fortune is to be.

Uen, s., c. art., sand : aran.

Uēnr, d. for

Uēre, d. for

Uēte, d. for fāta, q.v., and fatu.

Ufēa, ad., afar, far away, at a distance : d. emai, q.v.

Ui, interj., and ad., yes (that's it) : ua, or uai, dem.

Ui, uia, also *bia* (pwia), v. i., or a., good, well, beautiful, &c. [Mota wia, Am. wi, Ml. bu, Santo va, Ma. pai (whakapai-pai to adorn), Sula pia, Ceram fia, My. baik.] H. yapah to be fair, beautiful, Pi. to adorn (cf. Ma. *supra*), yapah fair, beautiful, good, excellent.

Uiko, interj., exclamation: ui interj., and ko dem.

Uila, interj., exclamation: ui interj., and la ad.

Uili na, s., d. for kuli na, the skin.

Uiroa, s., a crooked kind of yam: biria, tafirofiro.

Uis, or uisa, interj., and ad. yes: ui, and sa dem.

Uisia, v., for *bisi a*, to take with the hand.

Uisi, uisiuisi (wisiwisi), d. *bisi*-uisi, d. *bisi*, d. *bisiwusi*, v., to make, to work, *bisi ekobu* make a house, uisiuisi ki work at, nauisien work, or act of working. [Sa. osi, Ja. yasa, Mg. asa.] H. 'asah, n. a. ma'āseh (work), to make, produce by labour.

Uisiki na, s., elbow, or anything, as a corner, like an elbow, uisiki aru na (or naru na) elbow of the arm, d. mago naru na heel of the arm. [My. siku.] A. zugg' elbow.

Ula, s., a maggot. [Sa. ilo, My. ulat, Mg. olitra.] E. 'es'e vermis, 'as'ya vermes producere (Ex. xvi. 23 (4), Acts xii. 23): cg. A. 'uthat.

Uli, for uili, kuli, skin. Mahri gotl. See kuli na.

Uli a, or ul ia, v. t., dd. oli a, auli a, uilia, to take the place

of, to substitute for, to barter for, buy. See biauli, d. bioli, v. r., and bauli a, faulu; also c. art. naulu, s., barter, and redup.,

Uliul, id., and especially in the phrase *uliul nako* substitute the appearance (or face) of some other person for his own to deceive (demons were supposed to do this). [Mg. vidy, mividy to buy, Fi. voli a, id., volivoli to trade or barter, Santo uliul give for, buy; Ha. ouli.] A. 'as'a to do or give something for another thing, 2, 3, id., 4, id., 5, accept one thing for another, 8, substitute one for another; 'awis' one (person or thing) in place of another, in place of, ma'us'at what is given for another thing (i.e., one thing given for another thing, Ef. faulu, id.)

Uli na, s., leaf, leaves, also ulu; and

Ulua, v. i., or a., to put forth leaves, to grow up (of plants and hair), and redup.,

Uluulua, id., also to be full of leaves, to be hairy, hence lulu na (for uluulu na) hair, and uluma, s., a pillow for the head. [Ha. ulu, uluulu, Fi. ulu, Ma. uru, Sa. ulu, Malo ulu, My. ulu; To. ulunga (ulu the head), Tah. urua, pillow for the head.] See lu lulu, lua, laga, elagi, &c. A. 'ala, n. a. 'aluw', H. 'alah, whence A. 'ilawat the head, H. 'aleh leaf, leaves, 'āleh sprouting forth, growing up.

- Ululua, ululia, and lulia. See alialia.
- Um, s., oven, dd. ubu, &c. See banī a (ba ni a).
- Uma, v., to clear for a plantation, cut down the jungle for this purpose, d. syn. beru. [My. uma.] And.
- Uma, s., a clearing, for cultivation, in isuma, q.v. [My. uma.] A. h'amma to cut; to sweep out, to clean, h'imm' a garden vacant of trees and fruits.
- Umai, d. See banomai, babe. [Sa o mai.]
- Umkau, d. makau, or mukau, a cluster, gathering, hence many, all (d.): kau.
- Umba ia, v. t., to cast on it, umbaki, v. t., to cast a thing, d. bi. E. haypa to cast.
- Una, v., to cover or bury itself in the sand or mud (of a snake, and an eel-like fish which does so);
- Una ki, v. t., to make to bury itself in the ground (a post or fence stake);
- Una, s., an eel-like fish that burrows or buries itself in the sand;
- Una, s., a post, or fence stake;
- Un, s., a fish scale (because it covers);
- Unu, s., ghost. See anu. [Sa. una fish scale or tortoise-shell (covering).] H. ganan cover over, A. ganna to cover, bury, egg. H. kanan, 'anan, A. kanna. See anu.
- Uo, dem., d. for ua.
- Uo, ad., d. for bo, now, then. See bo.
- Uokati, v., for boka ti; hence
- Uoka, chapped, sore (of the hands, as from striking or chopping with an axe, &c.)
- Uoki, s., an axe. A. waki' a sharp cutting instrument.
- Uol, s., c. art., a bed; and
- Uolis ia, v. See bolis ia, mauol, &c.
- Uol. See bol, bolo.
- Uolau. See bolau, bōuolau.
- Uolo, interj., exclamation. [Fi. uala.] See uoro.
- Uon, dem., d. for uane.
- Uon, v., for bon.
- Uonda, s., d. uete.
- Uontu, dem., and v., uon, tu: d. for uanetu.
- Uora, v., and
- Uora na, redup. uorauora na, s., and
- Uoratan, s. (uora sprout, tano of the ground) a plant that springs up of its own accord (without being planted or sown); fig. a person without friends or connections to avenge him, i bi uoratan ba faku sa he is a person without friends, pluck him up (i.e., uproot, or kill him). See bora II.
- Uorausi a, d. for uru usi
- Uora, or era, s. See bora ia.
- Uori a, uoriuoria, mauori. See bori a.
- Uoro, and auoro, interj., exclamation (d. uolo): uo, dem., and ro, dem., and a as in ako, ake.
- Uosa, uosauosa, uosagoro. See bosa, bosauosa, bosagoro.
- Uose, or uos, d. uohe, s., oar, paddle. See balu sa. [Ml.

bos, Epi Bi. voho, Fi. voce, Ta. vea, Fut. foi, Sa. foe, My. dayung, Mg. fi-voy, Bisaya bugsai.] A. mikdaf, migdaf, mihdaf, mikdaf, Amh. makzaf, A. "aduf, oar.

Uose, dem., d. for uase.

Uota, s., c. art., a chief, lord, husband. [Tah. fatu, Ha. haku.] See fatu.

Uota-n-manu, and fatu-n-manu, s., name of a pillar-like rock (Monument Rock) off Efate, lit. pillar or stone of birds.

Uota, uotauota : for bota, bota-uota.

Uoti a, d. for uti a, oti a : moti a.

Uotu, s., a mark ; hence

Uotuotu, a., having marks. A. nabathu mark.

Ua (u-à), d. for ua (wa), yes, that's it : ua, dem.

Ura, v., in masi ura ki to scoop up water, sprinkling (someone) ; and

Ura, s., c. art. niura, dew, or rain water on the foliage of plants (from its sprinkling and wetting people). H. yarah to sprinkle, to water, hence yoreh rain, lit. sprinkling.

Uri na, s., the latter or after part, i.q. muri na, s.

Ura, s., lobster, prawn. [Sa., Ha. ula, Ma. koura, My. ud'ang, Ja. urang, Mg. orana (oronorana eating greedily).] H. hawar to be white, become pale, A. hara to be bleached, &c., 4, to eat greedily, hawar', Nrh. haur, red leather

NOTE.—Ef. ura seems to be so called because of the red colour which the lobster

assumes immediately on being put on the fire to be cooked : hence the proverb i ti bi ura iga miel marafi it is not the lobster to become red immediately (said of wickedness whose punishment does not follow at once, but will come, however slowly and unobserved).

Uru, v. i., to run. A. "āra (H. 'ir) to run.

Uru, uruuru, v. i., to growl, grumble, mutter, murmur. See oro, orooro.

Usi a (for kusi a), v. t., follow in the track of, investigate, ask, question ; and redup.,

Ususi a, v. t., investigate, ask. See takusi a. [My. usir, mangusir, tarusir.]

Usi, v. i., to hasten, usū-naki, v. t., hasten about, or as to. H. hus' (and 'us'), A. hās'a, to hasten.

Usiraki, or usereki, i.e., usi-raki (usi to follow), v., to follow through, hence, as ad., through-out.

Ūsū, s., c. art. nausu, d. iu, or u, a reed. [Ml. ui, Epi yi, Sa. u, Fut. gasau, To. kaho.] E. hasē, H. hes, reed, arrow.

Us, d. for su, v. t., to take up.

Uta, s., land, euta ashore, on land, by land. [Sa. uta, Mý. utan (hutan).] A. "uta' land planted with trees ; and

Uta i, or uta ki, v. t., to load (make sink, immerse) a canoe.

[Ma. uta, Mg. ondrana.] And

Uta, s., c. art. nauta, a canoe load, cargo. [Sa. uta, Ma. utanga.] And

Utu, ut i a, v. t., to fill (by immersing) a water vessel.

[Sa. utu, utu-fia, Ha. uku-ki.]

A. "āfa ("a'tu), 4, to immerse.

Uti a. See oti a, moti a.

Uti na, prep., after, following; originally v., i.q. usi a.

Uulu, v. i., also uilu (wulu, wilu), for bilu, q.v., to dance. [Ml.

U. velu, Malo velu, Motu

mavaru, Ha. mele.] H. mahol, and mholah dance, dancing, from hul, or hil to go round, also to dance (in a circle).

Uusike, and uisiko, or uisiki, q.v., elbow.

Uui (uui, and u-i), s., c. art. nui (nau-i, or nau-wi), the yam. See afa ki.



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